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**History
of the
Salem Oregon Stake
1857 - 2010**

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History
of the
Salem Oregon Stake

THE CHURCH
OF
JESUS CHRIST
OF
LATTER-DAY SAINTS

1857-2010

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Walter Rane

In Remembrance of Me

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Introduction and Acknowledgments

The year 2007 marked the 150 year anniversary of the arrival of missionaries from The Church of Jesus Christ of Latter-Day Saints, sometimes called the Mormon Church, to Salem. The Salem Oregon Stake commemorated this historic event with a festive fireside in June of 2007 at the Salem Oregon stake center. The fireside recognized many individuals who had been invited to attend. In addition, an outstanding video history of the Church in the Salem area was presented with the assistance of John Fletcher, stake video specialist, and many others. At the fireside local leaders announced that a book containing the history of the Church in Salem from 1857 to 2010 would become available.

The dream of having a written history of the LDS Church in Salem, Oregon from 1857 to the present has been shared by many people, including myself and my wife, Pamela, Jeff and Ann Johnson, Malcolm Nichols, Salem Oregon Stake President Neil F. Lathen, and many others. These individuals have all helped to bring this book to completion by gathering and organizing historical items, taking pictures of buildings, and locating documents. Faithful ward historians, leaders and history-conscious members have contributed their histories and journals. Ann Papworth went beyond the call of duty in preparing the history of the Salem 2nd Ward, the oldest ward in the Salem Oregon Stake, and in making a strong contribution to the stake history. Lynn Howlett, stake photographer, using his professional skills, took many of the pictures in the book.

It was apparent from the beginning that this project was not going to be timely and professionally accomplished without an

experienced author. Dale Z. Kirby, a long-time member of the stake and author of several historical and biographical books, was clearly the right person. Dale had already completed some research on the early history of the Church in Oregon and in the stake. The stake historical committee asked Brother Kirby to dedicate his time and skills to write the book. Dale, assisted by his wife, Anne, who edited the book, and daughter Ruth Ingebrigtsen, who prepared the typescript, have accomplished a commendable work in a short period of time.

Julia McClatchie of ABC Printing applied her wealth of experience and skills to do the prepress work, readying the document for printing. Jeff and Ann Johnson made the initial contact with BYU Press in Provo, Utah and the committee found this publisher to be the best choice to print the book.

Since this book was not an official LDS Church project, contributions from private individuals were solicited to help fund the initial costs of the book and the printing of sample books to be used to promote sales. With the encouragement of Malcolm Nichols and others, generous financial assistance was provided by several members of the stake.

William J. Claussen

Salem Oregon Stake Historian

Preface

The assignment to write the history of The Church of Jesus Christ of Latter-day Saints in Western Oregon, the central Willamette Valley, and then specifically the Salem Oregon Stake, came in January 2009. About three years before that, while in the Portland Temple, the Holy Ghost revealed to me that I would write the history.

This first revelatory experience set a pattern that blessed my effort to chronicle this history. As I have fasted, prayed, researched, gathered, written, rewritten, corrected, edited and finally placed periods as chapters ended, many elements of divine guidance have come.

The Prophet Joseph Smith taught the following about revelation:

“A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing unto you; it may give you sudden strokes of ideas, so that by noticing it you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your mind will come to pass . . .” (HC 3:381).

I am grateful that endless ideas have come to my mind as I have pondered this project and written the history.

A history can be only as good as the information available. Hundreds of individuals have helped make information available. This information came from the LDS Church History Library in Salt Lake City, Utah; from ward and stake histories and reports; from personal journals and autobiographies; and from biographies, letters, newspapers, phone calls, emails, personal interviews and conversations. I thank all who have contributed in any way.

President Boyd K. Packer said, “There is no such thing as an accurate, objective history of the Church without consideration of the spiritual powers that attend the work” (*The Mantle is Greater than the Intellect*, p. 262). I have sought to include evidence of the spiritual powers that have attended the establishment and growth of The Church of Jesus Christ of Latter-day Saints in Western Oregon and in the Salem Oregon Stake. I know that these divine powers have led and guided those who have diligently labored to build up the kingdom of God in the cities and towns in this part of the Lord’s vineyard.

Part I

CHRONOLOGICAL HISTORY 1857-2010

Chapter 1

The Organization and Westward Movement of The Church of Jesus Christ of Latter-day Saints 1830-1856

The Restoration of the Gospel of Jesus Christ Brings Persecution

When young Joseph Smith came out of a grove of trees near his home near Palmyra, New York in 1820, he proclaimed that God the Father and Jesus the Christ had told him that he should join none of the existing sects “for they were all wrong.” He stated that this declaration “excited a great deal of prejudice” against him and “was the cause of great persecution.” The opposition would continue throughout the thirty-eight years of the prophet’s life. In spite of it he accomplished the restoration of the gospel of Jesus Christ and the same Church organization that had existed in New Testament times.



Joseph Smith

This prejudice and persecution drove Joseph and the members of the newly organized Church of Jesus Christ of Latter-day Saints from New York to Kirtland, Ohio in 1831. This opposition and some strong dissention from within the Church caused the Prophet and a few of his loyal associates to leave Kirtland in the middle of the night in 1832. They sought refuge in Missouri.

It was while the LDS Church was in Missouri that the Prophet Joseph Smith had his attention drawn to the Oregon Territory as a possible peaceful place for the gathering of the Latter-day Saints.

Prophets and Politicians Look to the West for Refuge for the Saints

In 1840, as a result of the loss of lives and property of the Saints, Joseph Smith had gone to Washington D.C. to seek redress from President Martin Van Buren. At that time Van Buren was seeking votes and replied, “Gentlemen, your cause is just but I can do nothing for you. If I take up for you, I shall lose the Missouri vote.” Henry Clay, also a presidential candidate, closed his interviews with Joseph Smith by tersely saying, “You had better go to Oregon.” Because of these and other experiences with both the Federal and State governments in the United States, Joseph began to involve himself in political activities. On the 7th of February 1844 he wrote an extensive article called, “Views of the Powers and Policy of the Government of the United States” and expressed his being in favor of “Manifest Destiny” stating that “when the people petitioned to possess the territory of Oregon, or any other contiguous territory, I would lend the influence . . . to grant so reasonable a request.”

Eight days later he wrote an editorial in the LDS Church periodical the Times and Seasons entitled, “Who Shall Be the

Next President.” In this article he denounced the policies of Van Buren and Clay and announced himself a candidate for “the office of Chief Magistrate.”

Meanwhile, Joseph was quickly considering moving his group of seemingly unwelcomed Saints to Oregon. In a journal entry dated the 20th of February 1844 he “Instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon and hunt out a good location . . . where we can build a city in a day, and have a government of our own.” A “Western Exploration” company of eight men was organized to explore Oregon and California to select a site for a new city for the Saints.

In March of 1844 Joseph Smith wrote and sent to Congress “An Ordinance for the Protection of the Citizens of the United States Emigrating to the Territories, and for the Extension of the Principles of the Universal Liberty,” wherein he stated:

Whereas--Joseph Smith--does hereby offer these Unites States . . . to raise a company of armed volunteers . . . to protect the inhabitants of Oregon from foreign aggressors . . . and to prevent the crowded nations from encircling us as a nation on our western borders. . . .

Joseph Smith sent two Church Leaders, Orson Pratt and John E. Page, to Washington D.C. to lobby for these ideas.

On 13 May 1844 Joseph and the general council of the Church met in Nauvoo to discuss the content of two letters from the Apostle Orson Hyde. Hyde was at that time in Washington D.C. seeking information regarding the possible movement of the LDS Church headquarters to Oregon. By this time the Church had been driven from Missouri and was experiencing continued opposition and persecution in Illinois, causing them to continue to consider

Oregon and also Texas as possible places of refuge. However, the Church leaders were concerned about opposition that might arise if they immigrated to Oregon. This concern came because large companies of their old enemies from Missouri were already making their way along the north side of the Platte River with Oregon as their destiny.

Orson Hyde's mission was to attempt to determine two factors: first, if and when the United States were going to annex Oregon as a territory and second, if the American Government would provide protection for the Mormons were they to immigrate to the Oregon country. It was Hyde's opinion that the Saints could find peace in the Oregon area if they did not delay their movement and allow others to settle there first. He wrote, "If the Mormons become the early majority, others will not come; if the Mormons do not become the early majority, others will not allow us to come." Elder Hyde recommended that the LDS Church pass through the Rocky Mountains:

Go to the Umpqua and Klamet [sic] valleys in Oregon bordering on California. . . There is no government established there: and it is so near California that when a government shall be established there, it may readily embrace that country likewise. There is much berry country, rocks and mountains in Oregon, but the valleys are very fertile.

Despite Elder Hyde's recommendation, LDS Church historical documents give no additional evidence that Mormon Church leaders further considered Oregon as its next place of refuge.

On 27 June 1844 Mormon Church President Joseph Smith was martyred at Carthage, Illinois. Leadership of the Church was transferred to Brigham Young who was the senior member of the Quorum of the Twelve Apostles.

During the mid-1840's large numbers of people were joining the Latter-day Saint Church in England. Many of the converts desired to come to North America and sought British government assistance in their emigration effort. On 15 June 1846 the northern boundary of the Oregon territory became the forty-ninth parallel, leaving Vancouver Island under British control. Desiring to help British claims to the island, thirteen thousand Latter-day Saints signed a petition, 168 feet in length, and sent it to Queen Victoria, suggesting that Britain take steps to secure the land and maintain balance of power there. The petition and the British Saints received no support from their government.

Meanwhile, large numbers of Americans were moving along the Oregon Trail and establishing themselves in communities along the rivers and in the lush green Willamette Valley of Oregon. Many of them had either been involved in, or had seen, the conflicts with the Mormons. One historian noted that some of them were of the "Missouri Mobocrat" orientation. The early presence of these people in Oregon may have been a factor that kept the Mormons from further considering moving the body of the Church to Oregon.

Joseph Smith's Rocky Mountain Prophecy

During the years following Joseph Smith's martyrdom in 1844, it became ever more apparent that the LDS Church would have to leave Nauvoo, Illinois, a city they had constructed out of a swamp. Church leaders were aware that Joseph Smith had prophetically stated:

The Saints would be driven to the Rocky Mountains, and many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist

in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

The Mormon Pioneer Movement Causes Fear in Oregon

When Brigham Young led the first company of pioneers across the Mississippi River on February 14, 1846, the Rocky Mountains were their destiny.

This exodus of thousands of Mormons toward the West caused considerable anxiety among the people in Oregon. They feared the large pioneer companies of Saints were headed for Oregon. This anxiety was further raised by a report in the Quincy, Illinois *Whig* that a large number of British Mormons were coming to Vancouver Island. *The Oregon Spectator* reprinted the report on July 4, 1846. In August of that same year the *Spectator* reported the arrival of the sailing ship “Brooklyn” at the Sandwich Islands (Hawaii) with its cargo of Mormons. The paper further stated that “an immense emigration of Mormons . . . exceeding twenty-five thousand in number, are set out . . . from Illinois and Missouri, bound to the southern part of the territory.” Sam Brannon, leader of the ship “Brooklyn,” had written to Brigham Young on January 26, 1846 telling of his intentions to land in Oregon by stating, “When I sail, which will be Saturday at one o’clock, I shall hoist a flag with Oregon on it.” Brannon had also announced his goal to those who boarded the “Brooklyn” in New York by saying, “I declare to all that you are not going to California but to Oregon, and that my information is official.”

The Oregon Spectator continued its editorial concern for the so-called “Mormon invasion” during the summer of 1846. It reported on August 28th that a large group of emigrants who had reached Oregon City over the Barlow trail had announced

that “between 500 and 600 wagons accompanied with Mormons crossed the river at St. Joseph, bound for Oregon.”

The anticipated Mormon invasion into Oregon did not materialize. The “Brooklyn,” which had been taken into possession for the United States three weeks earlier by John B. Montgomery, landed in Yerba Buena on July 31, 1846. Yerba Buena was later to become San Francisco. The overland Mormon pioneer companies had stopped in the Great Salt Lake Valley where on July 24, 1847 Brigham Young declared, “This is the right place.” In spite of these events, editors of Oregon newspapers continued to print what they believed to be reasons for Oregonians to fear the possibility of Mormons coming into their territory. These comments may have been fueled by rumors of Mormon opposition to the federal government and their alliances with the Indians in the Great Basin. Also fueling the fear were stories of Mormons plundering military wagon trains of Sidney Johnston’s army that had been sent to put down the so-called “Mormon Uprising” in the Utah Territory. And finally, the LDS Church practice of polygamy caused unsettled feelings among the mainly Protestant settlers of Oregon.

Additional interest was fostered by Oregon newspapers concerning the Mormons in the early 1850’s, when Mormons began their efforts to attain statehood status. In the next two years the three main newspapers of the territory, the *Weekly Oregonian*, the *Oregon Statesman*, and *The Spectator* all carried extensive articles about Brigham Young and the Mormons. The Mormon question became a political issue that was tossed about by both the Democratic and Whig parties who were trying to settle on the location for the future state capital of Oregon.

It was into this setting of rumor, fear and opposition that the

first missionaries of The Church of Jesus Christ of Latter-day Saints began to be called into the Oregon Territory. The first missionary called was Elder Boyd Stewart who was living in the Mormon settlement on the Sacramento River in California. However, there is no record of his work in Oregon.

Meanwhile, there continued to be frequent mention of the Mormons in the press coverage of political activities in Oregon. Most denounced the lifestyle and beliefs of the Mormons and showed considerable prejudice against them. This came at a time when newspaper editor Asahel Bush said he did not “know a single Mormon . . . within the limits of our territory . . . Mormonism is as foreign to Oregon affairs as the Mahommedanism.” When the Oregon legislature met in its newly established permanent home in Salem in December of 1854 the hostility of Oregonians toward the Mormons found further expression as reported in the *Statesman*:

Council bill to prevent Negroes and mulattoes from coming to and residing in Oregon was read. Mr. Logan offered an amendment to include Chinese . . . various other amendments were offered--one to include Brigham Young and the Mormons--another to include the knowing-nothings and the natural know-nothings--another half breeds--and still another, and the crowning amendment was offered to embrace skunks.

The Calling of Missionaries to Oregon

At a conference held October 8, 1854 in San Bernardino, California, the LDS Church called another delegation of four missionaries to the Oregon and Washington Territories. They were John Hughes, Clark Faben, Alfred Bybee and Silas Harris. A record of their experiences and accomplishments is not extant, although there is some evidence that John Hughes reached St. Helens.

Brigham Young's Colonization Effort Reaches the Oregon Territory

As a part of their colonizing and missionary effort, LDS Church President Brigham Young established a fort and pioneer settlement called Ft. Lemhi on the Salmon River in the eastern part of the Oregon Territory in 1855. The colony at Ft. Lemhi was established under the leadership of Thomas S. Smith who lead twenty-seven men, women and children 380 miles through a trackless wilderness to the Salmon River on 15 June 1855. After a site for the fort was selected, near the 1805 campsite of Lewis and Clark, the sage brush was cleared and eight acres were flooded and planted with corn, turnips, peas, beans, and potatoes. This was the site of the Northwest's first irrigation project. The settlers then built twenty-five cabins and surrounded them with a two-sectioned fort, made with heavy planks and plastered with clay to serve as a corral to protect their livestock.

The goals of the Lemhi colony were to convert the natives to Christianity, teach them to farm and tell them to stop attacking the immigrants and fighting their Indian neighbors. From this fort the LDS missionaries had access to the Bannocks, Flatheads, Nez Pearce and Shoshoni Indian tribes. William Burgess, one of the Lemhi colonists, wrote in his journal:

The Indians here are the noblest race I have ever seen in the west. They are very friendly. They are not afraid of a white man as some other tribes are. They say the white men are their friends. I think we shall do good work here. We are learning their language as fast as we can. The Indians are very honest, or have been so far. When we wash, we sometimes let our clothes hang out for days, let our tools lay around anywhere, and the Indians coming and going daily. Not one thing has been stolen yet. They abhor a thief, comparing him to a wolf, and they think a wolf is the meanest animal there is.

The good terms between the Mormons and the Indians strengthened as some of the missionaries learned the Shoshoni language and began trading with the tribes. These mutual good feelings led to the baptism of many Indians into the Mormon Church including fifty-six on one occasion. It was also reported that Ezra J. Barnard, Thomas Day and Richard B. Margetts married Indian women. The fort was visited by Brigham Young in the spring of 1857, where he spoke to the colonists and some five hundred Indians.

Historian Laurence Coats wrote of difficulties which arose at Lemhi:

Mormon successes faltered in the fall of 1857, when trouble surfaced among the Nez Perce, the Shoshoni, and the Bannock as roving bands began taking horses; the Mormons were drawn into the controversy because they protected horses for the Nez Perce. The Shoshoni demanded E. Barnard return his Indian wife and one Bannock chief "complained of being angry with the Mormons for not giving him some white wives." For these and other reasons, on Feb 25, 1858, 250 Bannock and Shoshoni struck, killing George McBride and James Miller, wounding five others, and taking more than 200 oxen and cows and thirty-five horses.

The Mormon leaders of the colony felt these conflicts were part of the "Utah War" effort by President James Buchanan who was sending 2,500 troops to Utah. They blamed J. H. Powell, a mountaineer, for convincing the Indians to attack the fort and take the cattle for food for the federal army nearby. B.F. Ficklin, an army volunteer, was charged by the Mormons for having hired Powell in his actions. Following these conflicts Elders Barnard and Watts went to Salt Lake City for instructions from Brigham Young. They were instructed to close the fort and did so on March 28, 1858. The colonists returned to Utah. These conflicts became the subject of editorials in the Oregon Territory newspapers.

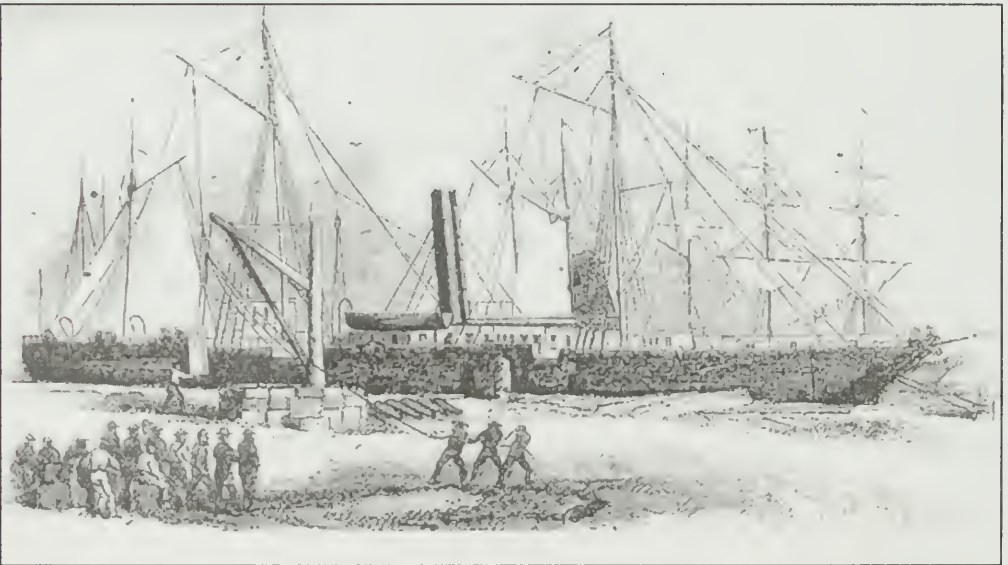
Mormons became a “target of accusation . . . by some who claimed they were using this settlement to incite conflict between the Indians and the white settlers in the territory.”

Chapter 2

The Church of Jesus Christ of Latter-day Saints Seeks Converts in Western Oregon 1857-1900

Latter-day Saint Missionaries Enter Oregon

In May of 1857, Elder George Q. Cannon, who was presiding at a conference held in the Philharmonic Hall in San Francisco, called four missionaries to preach the gospel in Oregon. These were Silas G. Higgins, Lorenzo F. Harmon, John H. Winslow and David M. Stuart, who was to be the presiding elder. The *Western Standard* reported their departure on the steamship “Columbia” on May 5, 1857:



The SS Columbia

[These four young men were] sacrificing all hopes of worldly ease and prosperity, forsaking father and mother and . . . perhaps facing scorn and reproaches, taking . . . life in hand and going forth without purse or scrip to a strange land among strange people . . . They may be regarded as the commencement of the work and the opening of the gospel in Oregon . . .

The “Columbia” arrived in St. Helens on May 9, 1857. Elder Stuart’s account of that day records:

St. Helens . . . was the first town from the mouth of the Columbia River and we decided to commence our labors here. On landing we retire to the woods where we prayed the Lord to open our way and bless us on our mission.

The missionaries put up in the only hotel in town, owned by Mr. Bodwell, whose wife disliked Mormons. Elder Stuart wrote:

After learning that we were “Mormon” preachers she told me that a Mr. Hughes, an Elder of our Church, had remained at her house a couple of years ago and had left some “Mormon” books to pay for his board bill; that he traveled without “purse or scrip,” that he tried to preach but the people would not hear him and threatened to mob him out of the country.

Thus, Mrs. Bodwell produced some information as to the Oregon experiences of the four elders called from San Bernardino in the fall of 1854.

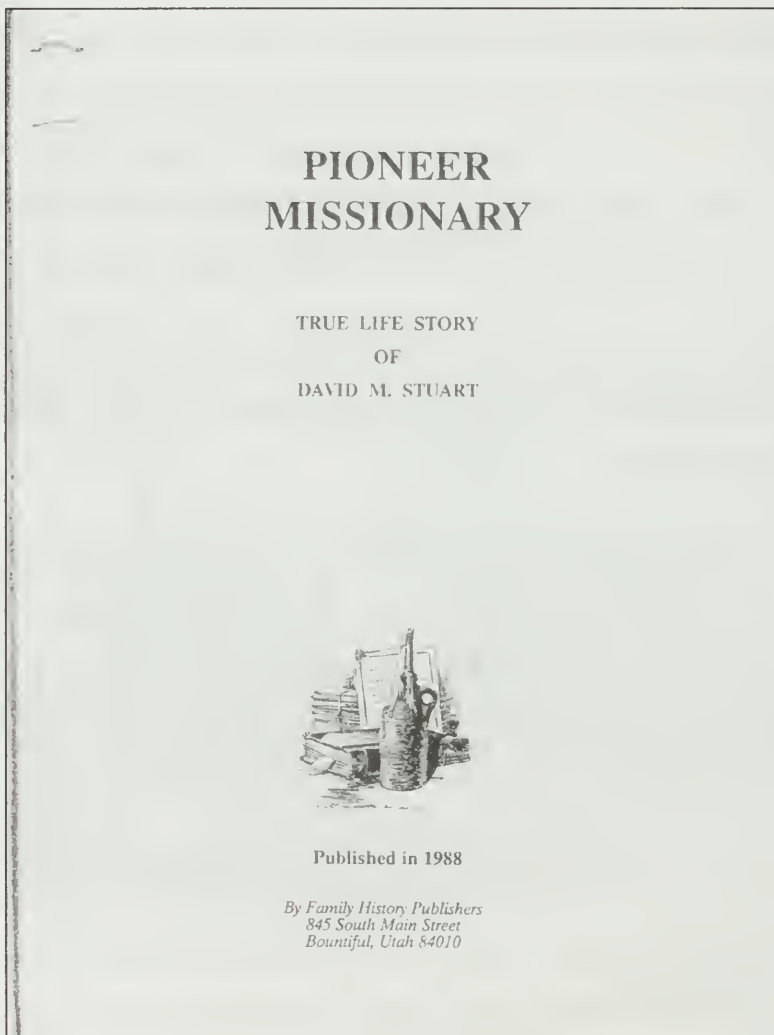
Mrs. Bodwell’s dislike for Mormons soon caused conflict between her and the missionaries. Mr. Bodwell, however, told them they would “be respected in his house . . . as long as we paid our way.” Elder Stuart reported:

[We were] treated very kindly after this by all in the hotel. We had no money, however, with which to pay our board and after what had occurred, we dared not tell the proprietor; we accordingly went to the woods and laid the matter before the Lord in prayer and implored His assistance in our extremity. We retired from the spot with an assurance that God would help us as long as we sought to do our duty.

At the evening meal that night, Elder Stuart was asked if the missionaries were going to preach in St. Helens. Upon telling of their plans to do so Mr. Bodwell introduced him to the trustees of

the school house who gave permission to use the building for a Sunday meeting. The missionaries notified the people of the town and there was a crowded room of listeners. Elder Stuart wrote:

Marked attention was paid to our remarks, and at the close of the meeting I told the congregation we traveled without purse or scrip, like the apostles of old, but being strangers in the place we had put up at the hotel, and hoped that the liberal-hearted people present would assist us in paying our hotel bill. Sufficient was donated . . . we were thankful to our Father in Heaven who had answered our prayers in such a striking manner.



Journal of David M. Stuart

The missionaries left St. Helens and went to the Clark County area of the Washington territory, where they found that John Hughes and his companions had organized a small branch of the

Church in 1855. However, because of opposition, they had not met for more than a year. A meeting was called by Elder Stuart and the Lewis River Branch was organized. Some of the members were rebaptized and Elders Harmon and Winslow were assigned to labor there. Elder Higgins returned to Oregon with Elder Stuart on June 13, 1857, where they preached to a small congregation in St. Helens, then journeyed in Hillsboro, Washington County, Oregon Territory.

The Mormon missionaries preached to an overflowing crowd in the courthouse hall in Hillsboro, where all went well until the end of the meeting. Stuart recorded in his journal:

The Reverend Mr. Barton arose and wished to read a letter from Judge Drummond which had been published in the papers. I happened to have Brother Feramorz Little's letter published in the New York Herald of April 15, 1857, denying Drummond's charges, which silenced the reverend disturber . . . but he became angry and raised a mob, headed by the marshal, who led us out of the city limits . . . It was a very dark night and the mob left us in the woods with the injunction not to return at the peril of our lives.

Judge W.W. Drummond had been sent to Utah as a Presiding Judge. There he experienced a running battle between himself and the Mormons who questioned his moral authority to sit as judge of their polygamy lifestyle. On his return to Washington he provided the Eastern press with his own views of the Church in Utah. Elder Stuart wrote that these widely published views provided troublesome to him and Elder Higgins, so not knowing what to do next, these missionaries knelt in prayer seeking Divine aid, following which they heard footsteps behind them. A kindly man, who introduced himself as "nothing but a professed gambler" told them that he disapproved of the actions of the mob. He said he had "many friends in this place who want to hear you preach."

He then gave them five dollars and told them a Mr. Simmonds, who lived about a mile down the road, had gone ahead to prepare a place for them to stay with him, although his wife opposed the idea. At breakfast Elder Stuart was asked to bless the food. The offered prayer upon the household brought Mrs. Simmonds, who had feared that they were bad men and had laid awake all night, to tears. The next few days were spent going house to house contacting to allay the prejudice against them.

On Sunday June 29, 1857, Elders Higgins and Stuart preached again in the Hillsboro Courthouse.

Many were present at our meeting fully armed to mob while others were prepared to defend us. We held the congregation by the power of God for he was with us by His spirit knowing that we had determined to fill our mission or die in trying. Fearing however, that we might cause trouble and perhaps bloodshed in the city, we left and went to Portland, Oregon.

In Portland the twosome was mobbed and egged in one of the large halls of the city. Finally, order was restored and they spoke for two hours. Stuart wrote that they were protected by some “law-abiding citizens” but never again got a public hall in Portland.

Oregon City was the next city of activity for Elders Stuart and Higgins. There they were promised use of the courthouse but were unable to because the sheriff had absconded the key. A crowd had gathered to hear the “Mormons” and threatened to break the door down. Someone offered them the use of the “music hall where they preached to a largely orderly crowd.” Because of their ministry there, the elders were able to meet a lot of “leading citizens and establish a large branch with Joseph Tracy as its president.” About now reports reached Oregon that a Federal

Army had been organized by President James Buchanan and was headed west to put down a purported Mormon uprising in Utah.

Proselyting and Opposition in Salem

Leaving Portland, Elders Stuart and Higgins next moved up the Willamette River to Salem, the designated capital of the Oregon Territory. Stuart reported:

[We were] mobbed and egged in the courthouse and yet we got to speak . . . and found friends among the more intelligent of the community, to whom I appealed for protection as a law abiding citizen of the United States.

Asahel Bush, a political opportunist, was one who responded to Stuart's appeal. He wrote in the *Oregon Statesman*:



Asahel Bush

Elders Stuart and Higgins of the Mormon Church, preached here on Thursday evening; some boys threw rotten eggs at them and broke up the meeting, though some of our citizens put a stop to the egging, resolved that Mormons should have a hearing. They preached again on Saturday, without molestation.

The disturbance was without excuse . . . the remarks of the speakers were in no way offensive . . . Freedom of opinion and speech are as much boasted of as are any of our boasted liberties, and they ought to be held as sacred rights. These men have just as much right to preach Mormonism as other men have to preach Universalism, Methodism, Infidelity, etc. If any prefer not to hear them, they have but to remain away.

These published remarks did not seem to aid in the cause of Higgins and Stuart. The latter reported:

Our enemies, however, were unsatisfied. They went as far as to frame a law and had it presented to the legislature to prevent us preaching in Oregon. This law was framed by a Reverend T. H. Pearne, editor of the *Salem Christian Advocate*.

Stuart's journal account indicates where they went next:

[We] preached all the way up the Willamette Valley for a hundred and fifty miles, and were mobbed in every place . . . on the coast fork of the Willamette river near, Eugene, while we were preaching . . . a man rushed into the house backed by a mob and, with a large butcher knife in his hand, swore he would cut me open if I did not leave the house . . . While we were battling away in Oregon for the gospel's sake, our brethren in Washington were having a hot time.

An organized mob ran the elders out of Washington at bayonet point and wrote a resolution that appeared in the *Oregonian* on August 8, 1857 which stated:

Resolved, that Salt Lake Mormonism is treason; that it authorized murder, robbery, and the breaking open of the United States mails; that every inducement is made to proselyte the less intelligent of our fellow-citizens to its creed.

Resolved, that the confiscation of the individual property for Church purposes as practiced by the leaders of this gigantic conspiracy is a vital denial of the essence of the Declaration of American Independence, and looks to the subversion of the basis of civil liberty.

Resolved, that Brigham Young and his coadjutors in professing to receive from God are guilty to the basest blasphemy and the most criminal deception.

Resolved, that we too highly prize the blessings of liberty and too strongly adhere to the laws of our country to be willing that they should be wrested from us who have been reared in the land of the free and the home of the brave by Mormon usurpers and conspirators.

Resolved, that we are opposed to men preaching among us who endorse the outlawry, the tyranny, the blood and cruelty of the Mormon leaders, and we therefore civilly invite the Mormon preachers now among us who have been harboring, thereby giving aid and comfort to the enemy, that a sense of propriety requires them to desist this unpatriotic business.

Resolved, that while we are unwilling to employ coercive measures, or use personal violence in executing our determination we shall fully accomplish our object, trying the virtue of severer means when milder fail.

Resolved, that the oath administered to the members of the 'endowment' is treason steeped in blood, and that taken by members entering the Church but little better.

To this resolution the *Oregonian* added:

Knowing that Salt Lake Mormonism is treason, we are resolved that men shall not sow the seeds among us. . . . Are Oregon and Washington Territories to have the seeds of the treasonable heresy sown upon their souls? Are we the sons of the revolutionary sires to tamely submit to a lawless banditti? . . . Mormonism is not preached here, it is mere catch-trap deception, which accounts for the new conversions. . . .

My patriot brothers prepare to drive these traitors from our land; maintain the legacy bequeathed to us by our revolutionary Fathers! . . . Peaceably warn them to leave our country; if they refuse, force them from it . . . Remember our patriot brothers who have fallen to Salt Lake . . . Remember that these Mormons are resolved upon the overthrow of our government. Let our Motto be: Our country first, our country last, our country always. No Mormonism or treason among us.

Mormon preachers leave, or take what comes.



Oregon State Capital

Salem's First Convert to the Church

In spite of this opposition, Stuart and Higgins continued their proselyting efforts in Oregon. They reported baptizing sixteen persons in the Willamette River near Eugene in early October of 1857. Elder Higgins was given the responsibility to take charge of the Saints. Stuart left for Washington with Eugene Branch President Harrison Keyes and Calab F. Calvin (who were on their way by boat to Portland to sell grain). Afterward:

We camped near Salem on the 9th of October. In the night I had a dream that I preached in the Salem courthouse, and baptized a man. This dream was so impressed upon me that I determined to stop over, and I told the brethren so with whom I traveled in the morning. They tried every way to prevent me from doing this, reminding me that a mob had threatened to kill me if I ever returned to Salem. We parted, they continuing their journey to Portland, while I went to Salem and called on Mr. May, the proprietor of the principal hotel in the city. He had always been friendly to me and on this occasion received me kindly but wondered that I should return to Salem knowing that on my last visit a mob had

threatened my life if I ever returned. While we stood conversing the marshal of the city entered the hotel; I asked him for the use of the courthouse, telling him that I intended preaching there in the evening.

“Yes,” said he, “you shall have it and I shall see that you have an orderly meeting this time.”



Marion County Courthouse

It was Sunday. The news spread like wild fire all over town and at the hour appointed the house was crowded to overflowing. The marshal was on hand and escorted me to the stand; he told the congregation that he wanted all to keep order and if there was any person present who did not want to hear me speak he wished him to retire from the building for he was determined that the meeting should not be disrupted.

I spoke on the first principles of the Gospel for an hour and a half, there being perfect silence in the hall. At the close of the meeting the spell was broken and a thousand and one questions were asked.

It was nearly midnight before the crowd left the hall, but when they did so, I found relief, for my mind had been on a continual strain holding the people in check. Next morning the marshal told me I had better leave the town for he

feared an outbreak, as the mob were threatening to tar and feather me. I took his advice and left the town on foot for Oregon City by a road through the woods that was but little traveled. When I found myself alone I began to doubt my dream as it had not been fulfilled. I was leaving Salem and had not baptized anybody. When I was thus thinking, a wagon came up behind me. I hailed the man who drove the team and asked him to let me ride. He told me to jump up into the wagon. I did so, and he at once recognized me as the "Mormon" preacher. He told me he was at the meeting and believed the doctrines I taught to be true. I preached to him until we arrived at his camp on the Pudding River where he was making shingles. He asked me to stop with him over night as he wished to hear more about "Mormonism". We sat up nearly all night conversing together. When I was about to leave the next morning, he told me that he was convinced of the truth, that he believed me to be a servant of God, and wished to be baptized before I left, "For," said he, "I may never see you again, and if I lose this opportunity I may be lost for ever." --We, therefore, went down to the river near his camp and I baptized and confirmed him a member of the Church. We partook of the sacrament all alone in silent woods, there being none present to witness the holy ordinances I was performing but God, angels, and ourselves.-- His name was Wm. P. Jacobs.



Little Pudding River

A look at the Church's new FamilySearch internet resource reveals that William P. Jacobs had been born in Greene, Ohio in 1828 and had married Ann Eliza Nichols on November 17, 1855 in Salem, two years before his baptism by David Stuart in the Little Pudding River. Peter and Ann became the parents of six children: Julia A., Suzan, Ellen, Emma Alice, Milton, and William. Proxy ordinances were completed for these eight family members in the Portland Oregon and Salt Lake City Utah temples, some in 1993 and the rest in 2006.

Oregon City became the next stopping place for missionary Stuart. There he baptized seven persons and continued his journey down the river, preaching and teaching at every opportunity until he arrived at St. Helens.

Elder Stuart spent the next two weeks with the Saints on the Lewis River in Washington. Elders Harmon and Winslow had been driven out of town by an armed mob and the Saints were afraid to meet together. Unable to free the members from the anti-Mormon sentiment, Stuart returned to Oregon City.

In Oregon City, Elder Stuart found Elders Harmon and Winslow. Also awaiting him was a letter from President George Q. Cannon which released them from their missionary service. The missionaries became concerned with how they might be able to take the Oregon Saints with them back to Salt Lake City. It was determined that Elders Winslow and Harmon would remain with the Saints in Oregon City. Elders Stuart and Higgins were to spend the winter on the coast fork of the Willamette helping protect the members of the LDS branch there from mob violence and preparing them for their journey to Utah. Opposition continued strong against the Church in the Eugene area where Branch President

Elder Keys was ambushed and shot while gathering wood. On 6 March 1858, the group left for Utah. There were between fifty and sixty in the group that had gathered from Washington and Oregon. They arrived in Ogden, Utah on 26 October 1858, where they were welcomed and blessed by President Brigham Young and the Apostles.

Oregon Converts Migrate to Utah

This migration of Latter-Day Saints to Utah left only a few faithful Church members in the Oregon Territory. Among them were Louisa and John Bozarth, who had come into the Territory on the Oregon Trail in 1852. She had joined the Church in 1857, despite the antagonistic attitude of her husband toward the Elders. She remained in the territory and “was there to welcome the Mormons when they began to migrate to Oregon country in some numbers in the late 1880’s and early 1900’s.” Another of the faithful Mormons who remained was Joseph Tracy, president of the Oregon City Branch. There is also evidence that a handful of Church members remained in Salem. Dr. Leonard Arrington, who served as Church Historian, wrote a task paper in 1977 entitled “History of the Church in the Pacific Northwest.” In this paper he wrote that a small group of Latter-day Saints in Salem met in the home of Clark Rodgers on September 24, 1871 to organize a branch of the Church. John F. Adams was sustained as president with Clark Rodgers as clerk. According to Arrington Elder J. C. Clapp also blessed the Rodgers children, Clark, Charles, and Amelia on September 25, 1871. Elder J.W. Gillen had baptized John F. and Rebecca Adams in Salem on August 20, 1871. Dr. Arrington used as his source a small handwritten document located in the Church Historians office in Salt Lake City, Utah. No additional information seems to exist about these elders and

their converts, nor about this early branch in Salem.

Branch President Tracy had gone to Ogden, Utah in the early 1860's to visit with David Stuart, the mission leader in the 1857 mission to Oregon. Stuart had recently returned from Scotland where he had formed a company of Scottish converts and led them to the Utah valleys. In that company was the William Eccles family of seven children, including fourteen-year-old David. During their journey by ship and covered wagon from Scotland, Stuart "had told them of the glories and opportunities of the Northwest . . . So when Joseph Tracy . . . made a visit to relatives in Ogden Valley the Eccles asked him about the opportunities there." He told them that he thought they could become gainfully employed at a recently opened woolen mill in Oregon City. Historian Leonard Arrington wrote:

After consulting with Brigham Young, who told them that if they would Pray regularly they would not be bothered by the Indians along the route, the family and some cousins, the Moyeses, headed for the Oregon trail . . . They were four months along the route and though they camped at a place where, only two nights before, the Indians had killed an overland party, they were not bothered by Indians . . . indeed, they did not even see any.

These first Mormon immigrants into Western Oregon arrived in 1867 and found work in Oregon City. David worked as a woodsman, logger, and tracklayer. After two years the Eccles decided to return to Utah, while the Moyeses decided to stay in Oregon. When the Eccles family had been gone two days, the Moyes boys rode into their camp telling them that mother Moyes, who was William Eccles' sister, was about to die of typhoid fever. The young men persuaded William to return and heal her by a priesthood blessing. William extracted a promise from them that, if he did so, they would return with him to Utah. Mrs. Moyes was

healed and both families returned to Utah.

There David Eccles became a successful young businessman in the logging business providing lumber for the growing railroad construction projects reaching from Denver Colorado into Portland Oregon. Eccles and his partners John Stoddard and Charles Nibley next built a lumber mill in North Powder, Union County, Oregon.

These early business ventures in Oregon laid the foundation for Eccles' business career that made him one of Utah's, and the Mormon Church's first, millionaires. These Latter-day Saints entrepreneurs bought other lumber mills forming the Oregon Lumber Company with headquarters in Baker City, Oregon. There they were surrounded by thousands of acres of uncut virgin timber in Northeastern Oregon's vast forests.

The Lumber and Sugar Beet Industries Bring Mormons to Eastern Oregon

Another financial opportunity developed in the Grande Ronde Valley that caused additional Mormon migration to Oregon in the 1890's. The fertile soil had been found suitable for raising sugar beets. To be able to succeed in this project a refining facility was needed.

After failing to complete a deal with other investors to build a refining factory in La Grande, local promoters convinced David Eccles and other Mormon businessmen to build a factory in La Grande. Construction hinged on local support and with this commitment met, the Oregon Sugar Company organized February 2, 1898, owned by Eccles, C. W. Nibley and George Stoddard.

The success of the Eccles-Stoddard lumber and sugar beet industries caused the emigration of LDS families from Utah to the

Grande Ronde Valley.

In order to make available the large volumes of beets necessary to keep the refinery going, refinery owners formed the Oregon Land Company. Its object, according to the Articles of Incorporation, was “to practice general real estate and to undertake irrigation projects” designed to stimulate beet production. Several thousand acres of land on the east side of the Grande Ronde Valley were purchased. These developments brought additional economic opportunity for Latter-day Saints who would choose to immigrate to Oregon.

With more Mormon families immigrating to the eastern valleys of Oregon, the General Authorities of the Church in Salt Lake City called priesthood leaders and established the programs of the Church among them. To accomplish this, the First Presidency of the Church sent Apostle Franklin D. Richards to Baker City, where he organized a branch of the Church on July 23, 1893 in the home of Elder John Stoddard. Stoddard was called as the first branch president with Jedediah Morgan, Grant Geddes and later, James R. Smurthwaite, serving as counselors. During this organizational meeting, Elder Richards stated:

This organization is but the nucleus of the great work to be done in the Northwestern States. Missionaries will be sent here and a mission established. There will be towns and cities inhabited by our people through these valleys. There will be stakes of Zion organized in Oregon and a Tabernacle built; and it would not surprise me if a Temple should be erected.

The Northwestern States Mission

In 1896, Edward Stevenson and Matthias F. Cowley traveled by train, boat, and wagon to survey the situation of the scattered saints in the Northwest. This led to the organization of the

Northwest States Mission on July 29, 1897 under the direction of Oneida Stake President, George C. Parkinson. On July 12, 1898 Franklin S. Bramwell was called as mission president. Mission headquarters were in Baker, Oregon until 1902.

Chapter 3

A New Century Brings New Beginnings 1900-1939

The dawning of the Twentieth Century brought new beginnings in The Church of Jesus Christ in Salem. These included a renewed proselyting effort with almost two dozen missionaries laboring, a newly organized branch, and a new stake organization.



Early Salem, Oregon

LDS Missionaries Again Labor in Salem

In a history of the Northwest States Mission compiled by Andrew Jensen, Assistant Church Historian, he recorded that on December 30, 1900 President Franklin S. Bramwell held a priesthood meeting with the elders in the Salem Conference. During that year, twenty-one different missionaries had labored in the Salem area and they had baptized five converts. Elder Harold

Neely was the presiding elder. At 2:00 PM that day about fifteen people gathered for a conference, probably the largest gathering of Church members they had experienced.

At that time each missionary had a detailed report book. Andrew Jensen wrote that in the year 1900 that the twenty-one missionaries had walked a combined 26,722 miles and had been given rides for 11,326 miles on various modes of travel. They had visited 5,595 families; 4,609 had allowed the elders to return allowing 13,753 gospel discussions to be taught. They had held over 528 missionary member and investigator meetings.

Under the direction of the Northwestern Mission, elders of the Church were proselyting in Salem and holding meetings for a few members of the Church in Salem in 1910. The opposition that had plagued the elders almost half a century earlier continued, and slow Church growth in Salem prevented any formal organization of the Church from happening until 1923. However, evidence does show that some gatherings in Salem were held under the leadership of the missionaries.



Mill City Stage

In Portland, the first branch of the Church had been organized by this time. Jens Westergaard, the first convert to the gospel in Portland, became the branch president. He was a true pioneer and served valiantly to begin the establishment of the Church in Portland.

LeGrande Richards succeeded President Westergaard in 1909. He was outgoing, popular and a great gospel teacher. He later served as the Church's presiding bishop and was ordained an Apostle in 1952. As such he served in the Quorum of the Twelve Apostles until 1983. In his sermons he often referred to his time in the "Great Northwest." He once said he knew "all the Saints in Oregon except their names."

Meanwhile, in Corvallis, Church member Dr. William Jasper Kerr served as the president of Oregon State University. He was a well-known and highly respected university administrator and individual. He had formerly served as president of both Brigham Young University and the University of Utah. He led OSU from 1907 to 1932.



William Jasper Kerr

Early Latter-day Saint Movement into Salem

According to a letter written by Barbara Stumbo, she and her husband came to Salem in 1923. In February they noticed in the newspaper that Mormon missionaries were holding meetings in the upper part of the old Busick building on the corner of Court and Commercial streets. There were five members and the two missionaries in attendance. By 1926 the group held meetings in the armory on Liberty and Ferry Streets. Along with Barbara, Brother and Sister Mays from LeGrande were attending meetings. At that time a brother Jones and his wife from Jefferson also came.

Barbara reported that her non-LDS husband supported her Church activity and was interested in providing good facilities and music for Mormon worship services. Her husband Ray owned several theatres in town where he showed silent movies. He employed a young man to play piano accompaniment to the picture shows. Ray hired him for \$2.00 each Sunday to play prelude music and accompany the hymns at the branch. Church members rented a piano, also for \$2.00 a day. However, when the lady who owned the piano found out that it was used for Mormon worship she ordered a stop to its use.

Dorothy Franklin wrote that on March 4, 1928 Tom and Tessa Fryer arrived in Salem with their four children. They made their home in Detroit sixty miles east of Salem and drove down the windy, narrow, gravel roads to attend meetings in Salem.

These early LDS meetings were being conducted by Alfred Mays; because he was the only bearer of the priesthood, he conducted the meeting, led the singing, administered the sacrament and taught the gospel doctrine class. Two elders and two sister missionaries came to Salem in 1929. During their labors in Salem they found a few additional Church members and baptized several Salem residents into the Church. There was a favorite saying

among the Church members in Oregon during those days: “You can kick almost any old bush in the Northwest and out will jump a Jack Mormon.”

The Salem Branch

With the growth of the Church in Salem because of these baptisms and the immigration of additional families, President Harding of the Northwest States Mission came to town and organized a branch of the Church on April 21, 1928. He called Henry Downs as branch president. Utah (Peg) Wilhelm became the first Relief Society president in Salem. Later that year when Mission President Sloan along with Presiding Patriarch Hyrum G. Smith visited the branch, Barbara Stumbo and Naomi May became Sister Wilhelm’s Relief Society counselors. At that time the branch was meeting in a hall over the Good Housekeeping Store on the 400 block of Court Street. Like many other places where members of the Church met around the country, the hall was a smelly, dismal place that had to be cleaned and aired out before Church services could have any feeling of reverence and worship of the Savior.

By 1929, Grover Greaves had served briefly as branch president. His counselors were William Mitchell and John Feldstrom. When Greaves moved to Seattle, President William R. Sloan of the Northwestern States Mission came to Salem to reorganize the branch. During the meeting he called John Feldstrom to the pulpit and put him in as counselor to newly-called William Mitchell. Dorothy Franklin wrote:

He [President Sloan] had never seen this brother before. But he was set apart before the congregation and when he blessed him he told him he had a chronic disease, but that the disease would be arrested if he were faithful to car-

rying out his assignment. Brother Feldstrom answered with tears streaming down his face that he suffered from stomach ulcers.

Brother Felstrom told President Sloan, “You are a man of God.” He enjoyed good health, serving diligently in the branch presidency.

The new branch grew when the Cottew family with five children came to Salem. The mother, Florence, played the piano and her son Jerry sang well. A Lundy family also joined the Church at this same time.

Two additional members were added to the rolls of the Salem Branch when Elmo and Zeal Fryer were baptized in the Breitenbush River near Detroit. Elmo was baptized in November 1930. The next winter Zealand received the ordinance after his father chopped a hole in the ice covering the river. Zeal has lived in the Salem Stake longer than any other living person and is a member of the Battlecreek Ward.

Adding these new members to the Salem Branch required the branch to move to the Salem Woman Club House on 460 Cottage Street. President A. O. Larsen and then Francis Wilhelm served in succession as branch presidents. They were followed in 1937 by Arthur C. Hawkins who chose Phillip Bott and Bert Mitchell as counselors. Rodney Hawkins became the branch clerk. Meetings were later held in the rented Unitarian Church on the corner of Chemeketa and Cottage streets.

Members of The Church of Jesus Christ of Latter-day Saints living in communities surrounding Salem often traveled to attend the Salem Branch. Records show that Zane Norton came from Silverton and Heber C. Pratt from Gates. From Stayton came the

Darleys and the Larson family came from Corvallis. Baptisms of the children of those families took place in the Breitenbush and Willamette Rivers and other streams. During winter months some chose the YMCA.

The Portland Stake

Meanwhile, opportunities to work in factories and industries in Portland that supported the United States war efforts brought many LDS families to Portland. To meet the spiritual needs of individuals and to better oversee the growing Church in the area between Eugene, Oregon and Kelso, Washington, the Portland Stake was organized with Monte L. Bean as President. Clifford Neilson and Elmer Stoddard were his counselors.



Monte L. Bean



Birdie Bean

President Bean served just eighteen months because business interests took him to Seattle, so he and his counselors were released December 3, 1939. The legacy of Monte L. Bean's success as a Northwest businessman continues through his donation of the Monte L. Bean Life Science Museum on the campus of Brigham Young University.

President George L. Scott became western Oregon's next

Stake President. He served for almost fifteen years over a widely scattered stake. To bring his stake members into better communication and closeness he established the Portland Stake News. In this monthly newspaper which he personally wrote, published and took to the press, Scott was able to share his great love for the people, the gospel of Jesus Christ and his desire to care for the welfare of each Church member in the far-flung units of the Portland Stake.

Chapter 4

The Salem Branch Becomes Salem's First Ward and Constructs a Meetinghouse 1939-1951

Salem's First Ward

By 1938 the Portland Stake included four Portland wards and the Kelso, Longview, Eugene and Salem branches. On June 26, 1938 the Eugene and Salem branches became wards. At that time Ralph B. Lake became the bishop of the Eugene Ward. The new Salem Ward's bishop was Arthur Hawkins with Orson S. Daines and Jacob Workman as his counselors. Members came to Salem Ward from Detroit, Silverton, Woodburn, Brooks, Corvallis, Dallas, Independence, and Monmouth as well as from scattered homesteads and farms in between. Stake meetings in Portland gathered Church members from as far as Roseburg and Lakeview. Since freeways had not yet been constructed, travel to Portland for stake conferences took days for some. Marilyn B. Williams recalled, "During World War II the maximum speed limit was only forty-five miles per hour in order to conserve the rationed gas. That really made travel to Portland slow."

On December 3, 1939, when a new Portland Stake Presidency was sustained, George L. Scott became president with L.A. West and Richard C. Stratford as his counselors. On that same date the Salem Ward bishopric changed, with Don C. Wall as Bishop and Fay W. Lunday and Carl F. Baker becoming his counselors. Mary Wall became the Relief Society President. The towns of Canby, McMinnville, Newburg and Dayton were added to the Salem Ward boundaries.



Don and Mary Wall

The First LDS Meetinghouse in Salem

Soon after Don Wall began his calling as Bishop he saw the need for The Church of Jesus Christ of Latter-day Saints in Salem to have its own meetinghouse. He and his counselors searched for a building lot. They found that lots in the area just north of downtown Salem were large enough for a chapel and parking. The price of the lot on Fifth and Madison Street was \$1,250, the amount the owners owed the city for taxes. The property was purchased in 1942. Pledges and donations soon brought in \$8,000.00 for the project. Groundbreaking was May 15, 1948. The building was to be constructed by donated labor from Church members, not an easy task for men already working hard to support their own families. And as the project continued, it became a challenge to keep the work crews coming to the nine year project. Bishop Wall wrote in his journal:

It seemed toward the last it was hard to get crews necessary to bring the job to a conclusion. Finally Brigham Young's method was resorted to by having one man responsible for having five other men on the job, and it worked, and the building was complete. Some who thought they were too busy were persuaded otherwise by these leaders, and things rolled right along.

The Bishop's personal sacrifice for the success of the project was substantial. He recorded:

I had purchased a farm with timber on it and planned to use this to help build the Church, so I bought a small rundown sawmill and after rebuilding it I bought a new Ford gasoline motor and with Dean doing some of the heavy work we sawed about 50,000 board feet of lumber. The ward members hauled it to the Capital Lumber Co. where I had made arrangements to have it planed and then hauled it to the Church lots.

During this time of sacrifice and labor to complete the meetinghouse, members of the Salem Ward enjoyed some relaxed social time too. Records show that they continued to remember the sacrifice of the Mormon pioneers and their arrival in the Salt Lake Valley in 1847. The Salem Saints celebrated this event with a pioneer day picnic on July 24th at Champoeg State Park. They played softball and volleyball and pitched horseshoes. Ward members enjoyed a potluck dinner followed by a brief pioneer drama and singing.

As the ward building neared completion and dedication, additional funds were needed. At the same time the Portland Stake assigned Salem Ward to help raise the funds to purchase a stake farm. So in August 1951, only a few weeks before the dedication of the Salem meetinghouse, the MIA of the ward sponsored a dinner. The cost was seventy-five cents for adults and fifty cents per child. Additionally families were asked to donate the food.

The dinner raised \$150.

Meanwhile enough Latter-day Saint families had moved into the Detroit and Mill City areas that a dependant Sunday School organization was formed. Zealand Fryer was called as Superintendant. At that period in the Church the sacrament was blessed and passed as a part of the opening exercises of Sunday school. This policy allowed the Latter-day Saints living in the Santiam Canyon to renew their covenants with the Lord without having to travel the sixty miles to Salem.

A major event in the history of The Church of Jesus Christ of Latter-day Saints took place September 9, 1951 with the dedication of the meetinghouse on the corner of Fifth and Madison streets. Presiding Bishop Le Grande Richards came from Salt Lake City for the event. The program was recorded in the minutes by the ward clerk, J. Arthur Lee:

Presiding: Bishop LeGrande Richards, Presiding Bishop
of the Church

Conducting: Bishop John L. Salisbury

Opening Song: Come, Come Ye Saints

Invocation: Thomas L. Smart, Portland Stake Patriarch

Song: Lift Up Your Heads, Salem Ward Choir

Remarks: Bishop John L. Salisbury

The Bishop spoke briefly on Joseph Smith's restoration.

He reported that 8,095 man hours went in the building of the Salem Ward Meetinghouse. Additional hours were unreported. Cash donations were \$16,223. Total cost at dedication \$64,907.42.

Remarks: L. Loraine Stock, Salem Ward Bishopric First
Counselor

Vocal Solo: Sister Lele Cushing, How Lovely are Thy
Dwellings

Remarks: President George L. Scott

Song: The Spirit of God Like a Fire is Burning

Address and Dedicatory Prayer: Bishop LeGrande Richards

Song by Choir: This House We Dedicate to Thee by
Henry W. Naisbett

This House we dedicate to thee,
Our God our father's God.
Wilt thou accept and deign to bless
The path our feet have trod?

Wilt thou thy servants here inspire
When in thy name they speak?
And wilt thou bless each contrite soul,
Who here Thy face doth seek?

Here may our sons and daughters come
And find the peace which swells
From grateful hearts, when touched by thee,
Wherein Thy Spirit dwells!

And may pollution ne'er have place
Within this shrine we give,
And in it through the years to come
Awake the dead to live.

Live in thy kingdom, live to thee.
While life shall pass away;
Then greet again with praise and song
In Heav'n's eternal day.

Benediction: Dwaine Nelson, Salem Ward Bishopric Second
Counselor

Chorister: E. Donald Jessop

Organist: Irene S. Jessop

Attendance: 429



LeGrande Richards

Dorothy Franklin later observed that the meetinghouse represented “many, many years of struggle and dedication by the early Saints to bring the Church in Oregon where it is today.”



Fifth and Madison Street NE meetinghouse in Salem

Chapter 5

New Organizations to Keep Up with Church Membership Growth 1951-1961

The Dallas Branch

In the fall of 1951, Malcom and Lorraine Nichols moved to Salem. Malcom was the District Executive in the Cascade Council of the Boy Scouts of America. Upon their arrival in Salem they were pleased to find “a fully organized ward and a new building.”

After one month in Salem, Malcom was called to be the president of the newly formed Dallas Branch. Church members scattered throughout Polk County attended the branch. They held meetings in the basement of the library. President Nichols’ counselors were Bob Stever and Leland Jones. Joette Rogers served as Branch Secretary. Lorraine Nicols played the piano and Faye Rogers was music director. The Nichols both taught Sunday School and they traveled to Dallas each Sabbath day for four years. Leland Jones was called as the second branch president in 1955.

Growth in the Central Willamette Valley

The Church in Oregon’s central Willamette Valley grew rapidly in the decades of the 1950’s, 60’s and 70’s. The increase of Latter-day Saints necessitated an expansion of the Church organization. Bishop John Salisbury recorded that in a meeting held in the Salem chapel November 29, 1951 Elders Spencer W. Kimball and Delbert L. Stapley of the Council of the Twelve

proposed that Salem Ward become a part of the new Willamette Stake in the central valley with headquarters in Eugene seventy-five miles south. One hundred ninety-two ward members attended the meeting and a few were not in favor of the change, perhaps because they were asked to be part of a different stake. Finally all consented to the proposal.



Jack Salisbury

The Willamette Stake

This proposal to organize the Willamette Stake came to fruition on a Monday night December 3, 1951, when Elders Stapley and Kimball organized the new stake with Ralph B. Lake as its first stake president.

Ralph and Helen Lake had arrived in Eugene on January 3, 1938 to work in the insurance industry. At that time Eugene was a lumber and university town of 18,000 people; enough of them were LDS Church members to warrant the construction of a meetinghouse on the corner of Tenth and Tyler Streets. When the Lakes arrived, Church members were laboring to finish the project.

Their first Sunday in Eugene, Ralph and Helen had met with about forty other Church members who sat on unfinished benches

placed near the sacrament table. The floor was covered with tar paper. Ralph was soon called to be the bishop and was ordained on October 29, 1944 by Elder Thomas McKay who dedicated the Eugene chapel on the same day.



Ralph B. Lake

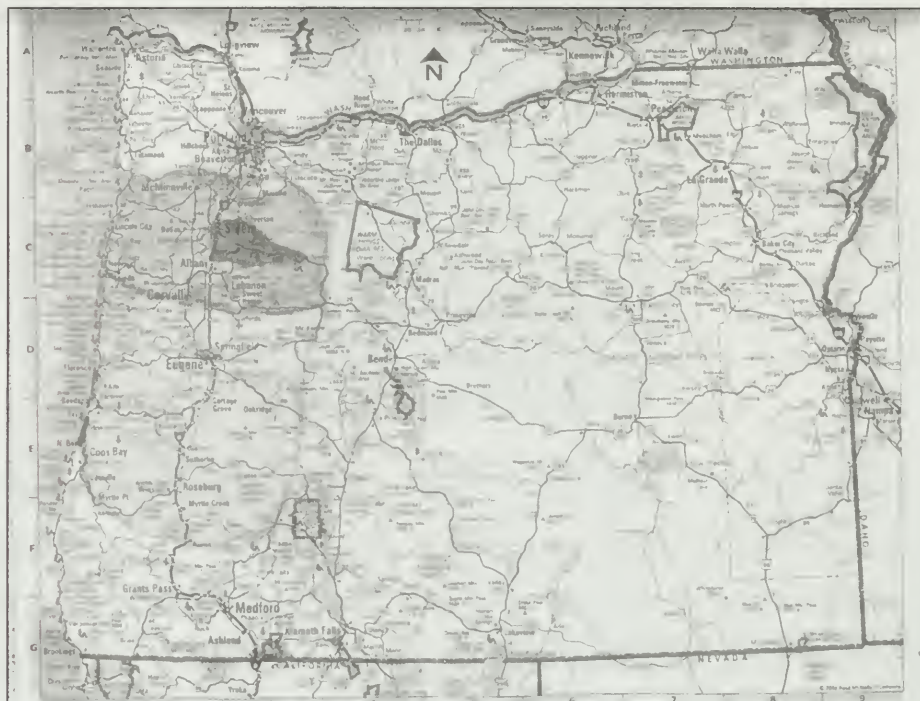
When Ralph B. Lake later became stake president, he called Henry B. Wright and Hugh Webb as his counselors. Wards and their membership numbers included in the new 150-mile-long stake were Eugene 629, Salem 455, Corvallis 330, Springfield 270, Roseburg 275. Branches in the new stake included Junction City 75, Albany 100, Cottage Grove 70, Sweet Home 108, Dexter 70, and Oakridge 80. Stake membership totaled 2,557.

Sister Helen Lake shared her journal entry relating a story about Elder Spencer W. Kimball, who officiated at the stake division.

At 2:15 a.m. after the long meetings of the day, when the settings apart were completed, President Kimball and President Lake arrived home. I offered Elder Kimball some food. He said that he wanted only bread and milk. He they stayed up until 4:15. a.m. when he asked President Lake to take him to the post office to mail his report of the actions of the day. He told President Lake that he had promised the Lord, when he was very ill, that he would never retire before the day's activities were completed and his reports were complete. After Presi-

dent Kimball left, she had found that he also made his bed before he left. Later she talked with him at General Conference and commented upon the fact that he had made his own bed, and he told her, “Sister Lake, we come to you as Servants-not to be waited upon.”

At this time the Church News reported that 21,792 members of The Church of Jesus Christ of Latter-day Saints lived in Oregon.



Map of Willamette Stake

Carolyn Lake Schultz, Matron of the Portland Temple, remembers the unwavering devotion of her stake president father. She wrote:

How my dad loved all the people in that large area. I never heard him complain about the need for him to travel all around the stake. But he often remarked on the faithfulness of the Saints who routinely made the trip to Eugene for stake meetings and activities. I suppose that members who were part of Willamette Stake were both surprised and pleased that President Lake could call them by name; he was truly a people person as well as a great priesthood leader.

He never stayed home when his presence was required at various stake

activities. However, (I guess it's safe to tell now) at many stake dances which were held at various fabulous venues such as: the basement in Eugene's 10th and Tyler building, Eugene's Veteran's Memorial Building, and the cafeteria at Eugene High School (which were all beautifully decorated for these events), he would greet everyone, dance one dance around the periphery of the dance floor (smiling his big grin), then disappear for the next hour or so to go into another room and listen, by radio, to whatever ball game was being broadcast.

As the Church continued to grow here in the Northwest, he was pleased when Salem was able to sustain its own stake at the northern end . . . then Roseburg Stake was formed on the southern end. As all these wards and branches were broken off from Willamette Stake, he was grieved to not be so involved with the Saints in those areas, but so confident in the abilities of the priesthood and auxiliary leaders as they were selected and sustained. He would never take credit for being the trainer of leaders—but he was.

During the time that Ralph B. Lake served as the stake president, the president of the University of Oregon was Church member Dr. Meredith Wilson. He was also the president of the University of Minnesota for ten years. His leadership at the University of Oregon from 1954-1960 was widely appreciated.



Meridith O. Wilson

Salem's Second Ward

The Church growth that prompted the organization of the Willamette Stake continued to expand the number of wards in Salem in the next decade. In the Salem First Ward William T. Geurts became the bishop on July 17, 1955. The ward was divided in January of 1960 and Bishop Geurts ended up as bishop of the new Salem Second Ward.



William T. and Freda Geurts

Bishop Guerts and his wife Freda, known as “the sweetest woman in the world,” lived an exemplary frugal lifestyle. This along with his becoming the president of the National Turkey Federation and his work as manager of the Norbest Turkey plant in west Salem allowed them to help many LDS families through difficult financial times.

The organization of the Salem Second Ward came twenty-one years after Salem's first LDS ward came into existence. This event began a new era of establishing The Church of Jesus Christ of Latter-day Saints on a solid foundation that would be built upon in the decades ahead. Keith Harris became the bishop of the First Ward.

The Salem Stake

The growth of the Church in the two Salem wards and other units in the Willamette Stake necessitated the organization of another stake in the Willamette Valley. Elders Hugh B. Brown and Gordon B. Hinckley called a special meeting in Corvallis on January 22, 1961. There they organized the new Salem Stake. Hugh F. Webb became president with Ray W. Hardman



Hugh F. Webb

and Newell S. Fagg as counselors. President Webb was an optometrist and financial planner who had served as a counselor to President Lake for many years. There were 2,500 members of the Church in the stake. President Webb would later become the Corvallis stake president when that stake came into being on November 3, 1963.

Units in the new Salem Stake were the Albany Branch, where Richard K. Sellers Sr. was the Bishop; Lebanon and Sweet Home Branches and the Corvallis, Salem First and Salem Second Wards taken from the Willamette Stake. From the Portland Stake came the McMinnville Ward. From the Northwestern States mission



Richard K. Sellers Sr.

jurisdiction came the Molalla, Stayton, and Woodburn branches.

With the organization of the Salem Stake and the three wards in Salem using the only chapel in the city, the Fifth and Madison building became a very busy place. Reports indicated that there was loving cooperation between the units and groups using the building and that the saints were especially happy with the growth of the Church in Salem as evidenced by the crowded conditions.

Ministering at the Chemawa Indian School

Some of these activities were attended by the Native Americans who were students from the Chemawa Indian School. These members of the Church, mainly from Navajo families, had come to Salem to get an education at Chemawa and became involved with the Church in Salem through an “Indian Sunday School” program established for them by the Salem First Ward. Phil Jarvis remembered his father Lehi and his mother Claire assisting with the Sunday School which began in the 1950’s. During this time up to thirty Navajos attended the class which was held on the Chemawa School campus. At times Brother Burns Christofferson, who was a produce farmer near the school, allowed the Church to use his old yellow school bus to transport the Indian students to Sacrament Meeting and MIA at the Fifth and Madison Chapel. Sometimes the Indian students came to the Jarvis home for activities. These activities were a loving effort to minister to these young Latter-day Saints who were away from home, parents and family for nine months each year.

Seminary

In 1958, when the first seminary classes began in Salem, there was an effort to establish a seminary program at Chemawa.

Seminary started in Salem with the encouragement of Boyd K. Packer, then Administrator of the Department of Religious Education, and Stake President Ralph Lake. Bishop Geurts had organized classes in the homes of members near the high school and in the chapel in the early morning. An evening class gathered some additional students.

The substantial number of Navaho students at Chemawa Indian School merited a full-time seminary program there. In an effort to implement this program which would include a seminary building, the leaders sought to purchase property near the school. During the process, the policy of the Chemawa School changed respecting the Navajos, who made up the majority of Church members there. Instead of bringing them to the Salem campus, schools were established for them in the Four Corners area of the Western United States. The Chemawa campus then became an education facility for the Northwestern tribal students, among whom were few Church members. Because of this change, both the Indian Sunday School class and the projected seminary program were discontinued.

Boy Scouts

The Boy Scouts of America, one of the world's greatest programs for building good character in boys, became a part of the youth program of the Church in Salem in the 1950's. Malcom Nichols was at that time District Executive of the Cascade Area Council. In this profession he had a major influence on the Scouting program in the community and Church. Malcom helped establish and improve Camp Pioneer on Pine Lake. When the camp staff, which included LDS men Alan Murphy and Mike Mills, selected Explorers to be on the Junior Staff, several LDS

boys were chosen.

The Boy Scout program in the Church was greatly strengthened through the efforts of Ted and Joyce White who joined the Church in 1960. Ted served many years as Scoutmaster and enjoyed great success as he motivated young scouts toward gaining their Eagle badge.



Malcom A. Nichols Jr.

Chapter 6

The New Stake Center for the New Salem Stake 1961-1971

Salem's First Stake Center

The crowded conditions of the meetinghouse on Fifth and Madison Streets and the need for a place to hold stake conferences, which had been held in the Fine Arts Building on Willamette University Campus, the Armory, and at North High School, prompted stake leaders to look for property for the new stake center. On September 18, 1961 stake leaders purchased four acres of property on Lone Oak Road in South Salem for \$12,874.

Relief Society

This new edifice would also better accommodate the Relief Society Annual Homemakers' Day which began in 1962 under the direction of President Margaret Lee. This day-long event, designed to unify and strengthen the women of the stake and community, was one of the Church's most popular programs in Salem during the 1960's. The various themes of the days included 'Teaching Our Children,' 'Treasure of Talents,' 'Harmony will Reign Supreme- in Life, Music, and Color,' and the celebration took on international themes with 'Hawaiian Holiday,' 'April in Paris,' and 'Grecian Gala.' About 150 women usually attended the event each year, for which *The Oregon Statesman* gave significant publicity. The event often showcased clothing sewn by the sisters who also shared favorite foods and the recipes used to produce them. Items made from stored grain included bread, rolls and tea rings. The small facilities at the Fifth and Madison

building were often crowded for the event.

Dark Days for the Church in Salem

A tragic event that brought deep sorrow to the members of the Church in Salem happened on December 17, 1963. On that day Salem First Ward Bishop Keith Harris murdered his wife. According to a report in the *Eugene Register Guard* dated 2 June 1964, Harris was deeply in debt. While on a car ride with his wife he hit her on the head, pushed their car off the road with her in it, and then set fire to the vehicle. Harris claimed it to be a real accident. She was insured for \$110,000. Harris was tried and convicted of manslaughter on 29 May 1964 and ordered to serve eight years in prison.

Fund Raising

With the purchase of property for the new Salem Stake Center there began many projects to raise money for the construction costs. The first major fundraiser came in May of 1974. The M-Men and Gleaners of the stake (the sixteen to eighteen year olds) sponsored a dinner and floor show. They netted \$1,290 that evening for the building.

Ewan Mitton devoted her musical talent toward the building of the Lord's kingdom when on 24 April 1965 she performed a vocal recital at the Fine Arts Building on the Willamette University Campus. Pianist Henry Hold and violinist Dr. Charles Heiden accompanied her soprano voice. Proceeds in excess of \$1,500 were donated to the Salem Stake Center building fund.

The Oakland Temple

Another Church building project that had an impact on Church

members in Salem was the dedication of the Oakland California Temple on 17 November 1964. Until this date Salem was first in Cardston Canada's temple district then in Idaho Fall's district. Several Salem families traveled to Oakland for the dedicatory services presided over by an aging President David O. McKay. Ewan B. Mitton, accompanied by Lorraine Nichols, sang "Bless This House" at the Service. That evening the General Authorities held a dinner where Ewan and Lorainne provided additional inspirational music.

Barbequed Chicken at the Fair

The biggest and longest lasting building fund project was conceived by First Ward Bishop Keith Harris. It was a barbeque chicken concession booth at the Oregon State Fair. John L. Jarvis provided the following information about the booth. Members of the ward constructed a shelter twenty feet long and forty feet wide for the concession stand. The fair policy in the 1960's was to assess each food concession two hundred dollars. The ward purchased charcoal briquettes and rented portable barbeque pits and racks, refrigerators, and aprons. Chicken, corn on the cob with butter, miniature loaves of bread, potato chips, and soft drinks comprised the menu. The expenses for the food and equipment made the first year at the fair barely profitable.

Preparing and cooking chicken was a laborious task. Fat and pin feathers had to be removed. The chicken halves were rubbed with a sugar cane product to give them a delectable flavor when browned just right. Thirty-six of these flavored chickens were placed on racks 31" by 34". The pit was 34" high. Butter and some fat fell into the briquettes making the cooking process smoky and hot.

All workers cooking and serving the chicken dinners wore white shirts or blouses with dark skirts or trousers. They donned white aprons and hats and walked on the clean sawdust floor, making the whole appearance of the booth clean and attractive. The booth operated Monday through Saturday, this being the only concession at the fair that respected the Lord's Sabbath day commandment.

Because of the limited profit of the first year of operation, some wondered about doing all of that work again. The new bishop, Melvin Olson, decided to try another year. The booth was improved by adding tables and chairs where customers could sit and eat. The great food and the attractive workers and booth soon built an excellent reputation, bringing hungry fair-goers back to the booth and at times they brought their families and friends to the concession.

The second year was more profitable, but following the fair the famous Columbus Day storm winds scattered the booth over the fairgrounds. However, it was rebuilt and the ward brought or built new equipment preparing to continue the booth in a more profitable way in the coming years. Because the fair organization did not provide overnight security for fair booths, the young men of the Aaronic Priesthood took assignments to guard the concession overnight. They rolled out sleeping bags on the sawdust floor. Cliff Harrison remembers taking his boys, Randy and Rick, down to the fair to provide this security service. The magic password into the booth area was "I work at the LDS chicken booth."

The booth continued successfully for about eighteen years. Its success came partly from its good location on one of the main "avenues" of the fair near the popular scone booth. Brother Jarvis

summarized the success of the booth by writing:

Business had kept growing year after year. Many experiences were enjoyed by those who gave so liberally of their time and effort. It was very successful, not only as a fundraiser, but many people came to know LDS people and how they work together. And those who labored so hard to make it successful had friendships and "brother-and-sisterhood" firmly cemented. Everybody benefited.

The success of the booth ended when the fair management sought to pressure the Church to operate the booth on Sundays. Also, bidding for booth space began; those successfully obtaining bids for booths agreed to be open on the Sabbath day. Church leaders decided to end this great project that had generated enough money to take care of their total ward budget which also included contributions to the stake funds.

Another Stake Division

Meanwhile the accelerated growth of the Salem Stake brought a division of the stake. On May 3, 1963 the newly organized Corvallis Stake took six units: Corvallis, Corvallis Second, Albany, Lebanon, and Sweet Home Wards plus the coastal Newport Branch. William T. Geurts was sustained as the Salem Stake President. Lowell Brown and Charles Foulger became his counselors. Dozens of other stake officers were called. On August 28, 1966 Elder Mark E. Peterson reorganized the Salem Stake presidency calling Charles F. Foulger and Ronald S. Jolley as counselors to President Geurts while Lowell Brown became the stake patriarch.

President Geurts was a strong priesthood leader, according to Malcom Nichols who served on the High Council under Geurts' leadership. Malcom said President Geurts "expected others

to serve at the top of their performance and had an uncommon capacity to build leaders.” He, along with those he trained in leadership skills, moved the Salem Stake forward through the individual spiritual growth of its members and the meetinghouse construction program of the stake. This was during a time when many stake members were struggling financially.



Charles F. Foulger, President William T. Geurts, Ronald S. Jolley

In the fall of 1966 he traveled to Salt Lake City where he

gathered information prior to making final decisions about the architecture of the stake center. He made his choice from several approved designs of the Church building committee and was able to get some improvements approved which included the enlargement of the cultural hall to accommodate a regulation size basketball court and had four hundred square feet added to the Relief Society room.

President Geurts' Influence on the Music in the Stake

Groundbreaking ceremonies and a dedicatory prayer offered by William T. Geurts took place on July 15th 1967. Those attending especially enjoyed the beautiful choral and instrumental music.



Salem stake center groundbreaking 1968

The beautiful music at the ceremonies were a reflection of President Guerts' love for, and desire to have, outstanding music at all Church events of a spiritual nature. As the construction of the stake center progressed, President Geurts became interested

in the installation of the pipe organ in the chapel. In September the purchasing agent of the Church notified him that the Church committee on expenditures had approved the purchase of a Reuter pipe organ for the Salem Stake Center. Current stake organist Anne Kirby wrote:

When we moved to Salem in 1981, I was thrilled to learn that a beautiful pipe organ graced the stake center. It is a powerful German organ whose sounds range from a soft flute to a bombastic full organ when all the stops are pulled. A set of vertical shutters is positioned behind the woodwork at the pulpit end of the chapel and behind this stand all the pipes. The shutters open and close when the organist at the console adjusts the volume.

I love coming into the quiet stake center on a weekday morning and practicing the organ for stake conferences or just for my own enjoyment. As I play the hymns of Zion I think of their words and adjust the stops to reflect the hymns. Sometimes the walls and light fixtures rattle with deep pedal notes and full organ sounds and at others the music is gentle and quiet. Some of my finest moments of inspiration come during these times of using my hands and feet to worship the Lord with this magnificent instrument.

President Geurts was an educated and professional musician and had worked in the Cache Valley School District in Northern Utah where he had directed choral music groups. Before moving to Salem he had developed a hundred voice children's choir that sang on radio programs in Portland. When Thomas Emmett needed a Sunday school chorister he contacted the then-inactive William T. Geurts to be the chorister. This call began a period of devoted service through music in the Church. Brother Emmett said:

Brother Geurts was an absolutely superb music director. He could get music out of anybody. When conducting a large group he could tell if anyone was out of tune. He would stop the group and call on the out-of-tune singer to get in tune. He was a tough guy--but loved by everybody.

When Guerts became bishop of the Salem First Ward he continued to direct the ward choir. Sister Lorraine Nichols loved being the organist for him. She said, "I always knew where he was leading us to." President Guerts always made sure there was a high quality Christmas devotional held in the stake center.

Hospital and Prison Outreach

President Guerts began two additional stake programs which evidenced his concern for others. Soon after he became stake president he organized a compassionate LDS Chaplain Service to the Salem Hospital. Stake leaders called a small group of experienced priesthood bearers to make daily hospital visits to provide priesthood blessings, council, and comfort to ailing Church members.

The second outreach of compassion by President Geurts was his effort to bring the gospel of peace to those incarcerated in the State of Oregon's prisons in Salem. He got permission to have men of the priesthood visit and teach the few Latter-day Saints imprisoned in the correctional facilities.

More Fund Raising

Funds earned for the meetinghouse significantly increased when Brother and Sister Ray Green paid dozens of stake members to pick their beans. One day a truck full of beans tipped over as it left the field. The sisters picked up the spilled beans to can at home. Those sacrificing their time on the project were paid the going labor rate of ten cents per pound. Total contributions were \$11,888. Meanwhile progress continued on the preparations for the building and a contract for the construction Salem Stake Center was entered into on October 2, 1967 with the Lantz Construction

Company for \$527,675. Of that more than one half million dollars Lantz awarded a \$125,000 contract to the Salem Oregon Stake as a sub-contractor. To accommodate parking, a building lot facing Jones Road was purchased.

The subcontractor agreement required the populace of the stake to consecrate their talents, time and energy during the evening hours and on Saturdays to projects on the building. The varied skills and training of hundreds of men and women were used in the task. Many learned new skills as they willingly labored with their hands to serve the Lord. Some gave more than one hundred hours to the project.



Robert Johnson



William Bozarth

During this very busy and demanding time, Church officers and members were highly devoted to their labors for the Lord. Richard K. Sellers Sr., then bishop of the Salem Second Ward, wrote the following verses to three familiar songs of the day about his feelings and the impact his calling had on his family:

Bishoric's Medley

O give us a home where there is no phone
And our children can readily say
I'm sure that's my dad
And boy am I glad
He's able to be here all day

Give that talk
Bless that babe
Raise that money now
Ordain that boy a deacon and his duties show him how.
We have meetings in the morning
We have meetings in the night\ We have meetings throughout all the day
And our wives think it's all right, Oh yeah.

We've been working on the Church house
All the live long day
We've been working at the Church house
And we get the best of pay
Our Father gives us many blessings
And gives us much to do
And we feel that is a privilege
Because the gospel's true.

In the middle of the major project the new Salem Third Ward was organized from parts of the First and Second Wards. Ersel Leo Fredrickson became the bishop, calling Garth Larson and Sidney Carl Jarvis as counselors. The presidency also broke ground for a chapel in Stayton. Those attending "enjoyed a quiet, profound

feeling of joy and gratitude,” recorded President Foulger. Seeing the Church expand into towns other than Salem was evidence of Church growth in the central Willamette Valley.

Open House and Dedication

By mid-November of 1968, the stake center was completed enough for the stake to hold its conference meetings in the building. In January of 1969 an open house of seven hours on two days was held. The full-time missionaries led groups of clergy, public and school officials and neighbors through the various parts of the building where they shared demonstrations on Church programs and information on gospel doctrines. Almost three hundred people came.



Salem stake center dedication

The successful open house was preparatory to the dedication of the stake center on August 24, 1969 by Elder Harold B. Lee.

This he did “amid the spirit of progress, thanksgiving, humility and rededication to the principles of the gospel.” These services as recorded below were a part of the first stake conference held in Salem’s first stake center.

Bishoprics and Branch Presidencies		Dedicatory Service	
Canby Branch—		Organ Prelude	
Donald L. Nuffer, President	Milton E. Harris, Second Counselor	Hymn, “Come, Ye Children of The Lord” Stake Dedicatory Choir	Arr. by Dr. A. Laurence Lyon
Harold C. Hamberg, First Counselor	Raymond E. Snider, Branch Clerk	Opening Remarks	President C. F. Foulger
McMinnville Ward—		Congregational Hymn, “Come, O Thou King of Kings”	
Lee W. Dodge, Bishop	Monty Fergus, Second Counselor	Invocation	Bishop Robt. M. Johnson
Everett Blanchard, First Counselor	Darwin B. Fergus, Ward Clerk	Soprano Solo	Ewan Mitton
Molalla Ward—		Remarks	President W. T. Geurts
Gary J. Chelson, Bishop	Walter M. Anderson, Second Counselor	Anthem “Serve The Lord With Gladness”	Stake Dedicatory Choir
Charles H. Wilcken, First Counselor	Robert Ham, Ward Clerk	Composed by Dr. A. Laurence Lyon for these services	
Monmouth Ward—		Address and Dedicatory Prayer	Elder Harold B. Lee
Robert T. Ruiz, Bishop	Wilfred B. Opager, Second Counselor	Congregational Hymn, “The Spirit of God Like a Fire Is Burning”	Council of The Twelve
J. Leland Jones, First Counselor		Benediction	Bishop Richard K. Sellers
Salem Ward—		Organist—DR. A. LAURENCE LYON	Chorister—EWAN MITTON
Robert M. Johnson, Bishop	William Clausen, Second Counselor		
Ted R. White, First Counselor	Wayne L. Cornu, Ward Clerk		
Salem 2nd Ward—		BLESS THIS DWELLING	SERVE THE LORD WITH GLADNESS
Richard K. Sellers, Sr. Bishop	Stanley Nicolayssen, Second Counselor	—Charles Gounod	—Psalm 100:2-8
Hal Jorgensen, First Counselor		O bless this dwelling, pure and holy	Father, in heaven we come to Thee
Salem 3rd Ward—		Where we can feel the gentle presence	With thankful hearts
Leo E. Fredrickson, Bishop	S. Carl Jarvis, Second Counselor	Of our Lord’s Holy Being	For Thy love and mercy
Garth R. Larson, First Counselor	Maurice Behnke, Ward Clerk	What boundless blessing	Guide us this day to do Thy will.
Stacyton Branch Presidency—		In this house resides	Send us Thy Holy Spirit, O Lord,
Richard W. Wells, Branch President	Gary Burton, Second Counselor	Where sweetest joy and happiness abides	we pray
George J. Rolfe, First Counselor	Donald Huddleston, Branch Clerk	Here, O Nature, you gently formed	
Woodburn Ward—		His childhood days,	Serve the Lord with gladness!
B. Grant Fagg, Bishop	Richard F. Thurman, Second Counselor	And here the Son of God rested	Come before His presence with singing
John C. Robbins, First Counselor	Reed Vincent, Ward Clerk	Safe in your arms	Know ye that the Lord he is God.
		And matured in your care	It is He that hath made us,
		Here in your tender keeping	And not we ourselves
		His love was enshrined in splendor,	We are His people,
		Responding to your love, our Lord	And the sheep of His pasture
		Did blossom forth as a Saviour Dying	Hallelulah.
		Behold this dwelling pure and holy	
		Blessed by the radiant light of heaven	
		And blessed by the sanction of Thy Presence	

It is noteworthy that both Ewan Mitton and A. Laurence Lyon who participated in the dedicatory services were acclaimed musicians. Ewan had traveled through Europe in 1955 with the Mormon Tabernacle Choir. They had sung at the dedication of the Swiss Temple where Church President David O. McKay asked her to sing “O My Father” as a soloist. For the Salem Stake Center dedication, Dr. A. Laurence Lyon composed the anthem “Serve the Lord with Gladness” for the dedicatory services. He became a highly successful music arranger and composer, having his works sung multiple times by the Mormon Tabernacle Choir. The dedication of this multi-ward meetinghouse and stake center would be followed by many other such services in the years ahead as the Salem stake grew in the central Willamette Valley.

Serve the Lord with Gladness

A. LAURENCE LYON

Andante $\text{♩} = 72-76$

Men(unison)

pp

Fa - ther, in heav'n we come to thee with thank-ful hearts for

A Women(unison)

Thy love and mer-cy. Guide us this day to do thy will. Send us Thy ho-ly

B

mf

Spir it, O Lord, we pray.

B Allegro moderato $\text{♩} = 108$

mf

At B and I use brass registration

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Orem, Utah

1

Ongoing Fund Raising

In order to meet current and future financial needs for meetinghouses and to assist in budget planning in an orderly and equitable way, the stake presidency put in place a building committee with President Ronald S. Jolley as chairman. Soon

thereafter the committee presented a recommended plan to stake and ward leaders to meet the thirty percent local requirement for building projects. The plan called for each ward to pay \$5 per year for each member of the ward or branch. From this the stake could pay seventeen and a half percent for land purchase, construction, landscaping, and furnishing. Each local unit would pay twelve and a half percent of the cost of building their own meetinghouses.

This financial responsibility necessitated that every unit labor to raise funds for ward and state constructions projects as well as their own unit budgets. According to Malcom and Lorraine Nichols:

The stake was involved in continuous projects to raise money for our share of the stake center finances. The majority of the funding came from multiple dinners cooked and served by the Relief Society. These were generally for ward families. On occasion, we sold advance tickets and received larger attendance when we invited various important celebrities, such as a golfer, baseball pitcher Vernon Law, and world champion boxer Gene Fullmer and other attractions. These event dinners were held at the State Fair 4-H building.

Additionally members picked strawberries on the Burns Christofferson farm and did inventories at Meier and Frank, Fred Meyer, the Emporium, Bon Marche, Sears, and J.C. Penny.

Other fund-raising projects included, according to Joan Harrison, many "years of bazaars and cake sales, some at the Fifth and Madison Church and some in a downtown building across from J. C. Penny's." Joan made Raggedy Ann dolls for the yearly fall sale downtown which was open to the public.

Some units, such as the Monmouth Branch, undertook major projects of hard physical labor as described by its president, Gary

Huxford, who said:

And we had our work projects, and I do mean work. We cut, split and sold firewood (\$13 a cord, \$25 for two cords delivered). Our biggest contract was with the Falls City school district; sixty cords of four-foot split oak. Remember, this was before Brother Jones built his log splitter. So every last piece of four foot oak had to be split by hand with a maul and wedge. We divided into crews and, literally, worked every day but Sunday. The day we moved the sixty cords was one of the most faith promoting days of my life. The hillside was literally alive with trucks and people, many of whom I had never before seen, and we moved and stacked the lot in one day. I recall that the next day, Sunday, I passed around the check in priesthood meeting and had each of the brethren there handle it, a tangible reward for their efforts.

The problem with the wood cutting was that it limited itself to the men of the branch. We simply needed a project where the women and older children could assist. Enter Lyle Cheney, agricultural instructor at Dallas High School, and the now legendary chicken catching. For those unfamiliar with this activity, count yourself fortunate.

In July of 1976, the Yamhill Branch broke ground for a new chapel. The gold-painted shovels used for the ceremony were later sold by auction to help raise funds to construct the chapel.

Midnight Chicken Chase

Several accounts of this legendary chicken catching project exist. Vance Fowler wrote:

Catching was done at night, the lights were turned out and red lights turned on, which would make the chickens drowsy. One would grab 3-4 chickens by the leg in each hand, take them to the waiting trucks and stuff them in crates for transporting. These were fryer size and they could catch up to 20,000 in one night.

Ted and Joyce White were faithful participants in the project which started at 11:30 P.M. and included chicken farms in East Salem, Talbot, Gervais and Buena Vista. According to Ted, chicken ranchers had a market for white leghorn cross fryers about every ten weeks. They paid Church members an average of \$6.25 per one thousand caught and placed sixteen to a crate. Participants earned \$250 to \$375 per night for Church budgets.

Church members worked as quietly as possible in the dimly lit coops. There were water troughs and floor feeders to trip over. The low hanging lights often smashed noses and of course there were flying feathers and the smell of chicken manure.

Workers were divided off into three small groups: catchers, carriers and loaders. Ted described the catchers and carriers and their labors:

The catchers had to be as hardy as any pioneer. Their only chance to survive was to dress properly for the occasion; old clothes that could be thrown away after each night use, a hat to protect your head, goggles and face mask to keep the dust and feathers out of your lungs and eyes, and a heavy pair of gloves with the fingers cut out to keep the birds from pecking you when caught.

While reaching under the chickens you selected a single leg from three different chickens with your left hand, and doing the same with your right hand. Then if you sensed that a carrier was behind you, you swung your arms backward and upward. Hopefully the carrier took the six chickens out of your hands.

I might mention the timing was extremely important, since twenty to twenty-five pounds of chickens in each hand swung backward and upward throws you out of balance. If the carrier is not there you have a good chance of falling on your face. Luckily, whatever is on the floor is usually soft. However the six chickens normally get loose and fly all over the coop blowing feathers, dust and whatever--in a cloud over everything.

The carrier's job is to transport the chickens to the truck where the loader places them in crates. The carrier has to navigate several hundred feet, sometimes in almost total darkness, with six chickens now thoroughly awake, squawking, flapping their wings and pecking your hands. In general, fighting for their lives.

This chicken-catching fundraising work lasted as a stake project about two years. Some Church members refused to get involved. At times many who agreed to come failed to show up and the job that was projected to be finished by 2:00 A.M. lasted until dawn, with the faithful having to go to their regular jobs with little sleep.

For the above reasons chicken catching as a stake project was dropped. The Monmouth ward did continue it long enough to pay for their meetinghouse. Those who faithfully supported any or all of these projects learned that sacrifice brings forth Heaven's rich blessings. They also learned that sacrifice for any Church service sanctifies one's soul.

The Salem Fourth Ward

Meanwhile LDS Church population continued to increase in Salem. This increase brought the establishment of the Salem Fourth Ward. Bill Claussen, who was called as bishop originally came to Salem as a Willamette University law student in 1966. When he graduated, President Guerts talked him into staying in Salem. According to Bill Claussen he, "promised him client referrals and a weekly golf game at McNary Golf Club." President Geurts did not tell him that he would one year later call him as the first bishop of the Salem Fourth Ward where he also served as chairman of the bishop's council and as a member of the area welfare committee.

One year after the dedication of the stake center, space demands

at that building required that a library, genealogical library, third bishop's office, stake offices, and a high council room be added. This added to the fund raising load being carried by the units of the stake.

The Genealogy Library

This stake center addition was completed by Feb. 12, 1978. On that day President Harold B. Lee of the First Presidency and Thomas Young Emmett, the last living great-grandson of Brigham Young and the Regional Representative of the Twelve, were honored guests as an inaugural dinner given by the Salem Branch Genealogical Society Board. Nearly five hundred guests heard President Lee give an inspirational address on genealogical research and the great importance of proving proxy temple ordinances for our ancestors. Six weeks later twenty-one genealogical library workers were set apart by the stake presidency. This began the outstanding effort on the part of Latter-day Saints in the Salem Stake to redeem their ancestors who died without knowledge of the gospel. A desire to provide proxy temple ordinances for those ancestors has brought untold thousands of visits by these saviors on Mt. Zion to the branch family history library. Beyond these, thousands of members of our community have taken advantage of the free research assistance offered.



Elder Harold B. Lee dedicates the Genealogy Library

By August of 1971 the policy for the years of service for a stake president had been established to be about nine years. This policy caused Elder LeGrande Richards of the Twelve and Salem Regional Representative Thomas Emmett to reorganize the Salem Stake on August 29, 1971. President Geurts received his release and Ronald S. Jolley became the stake president. He chose Richard K. Sellers Sr. and B. Grant Fagg as his counselors. President Geurts was ordained as patriarch when the Salem East Stake was organized in August of 1980. He passed away in 1984.



Richard K. Sellers Sr., President Ronald S. Jolley, B. Grant Fagg

Chapter 7

Ronald S. Jolley Presides Over Unprecedented Church Growth 1971-1980

Years of Church Expansion

The nine year administration of President Ronald S. Jolley from August 29, 1971 to August 24, 1980 was a period of unprecedented expansion of the Church throughout the mid-Willamette valley. With the growth of Church membership due to move-ins and baptismal numbers, Salem and most communities within stake boundaries grew significantly.

Charles Foulger recollected that this growth motivated the stake presidency to acquire some twenty-six meetinghouse sites. These were located as far to the east as Detroit; Lincoln City was the farthest west. To the north was Yamhill and property was purchased in the small town of Scio to the south. Some of the locations included Newburg, Silverton, Willamina, Gates, Turner, and Dallas. Property was also purchased on Lockhaven Drive in Keizer. In Salem property was bought on 45th Street and on the corner of Liberty and Hilo Roads. When housing development in Salem did not move south as projected, the latter property was sold.

All of these properties required site dedication services, ground breaking services, oversight of the construction projects and dedicatory services. The stake presidency kept very busy just keeping up with these multiple building projects. At times they

would travel to two locations on the same day, such as on May 9, 1979 when they drove to both Turner and Detroit. When the meetinghouse on 45th Street in East Salem was dedicated it housed both the Salem Third and Salem Four Corners Wards. In order to allow both congregations to enjoy the dedicatory services, two separate ceremonies of dedication were held June 11, 1978. President Jolley dedicated a total of nineteen meetinghouses. The West Salem chapel was dedicated by Ted Brewerton, a Regional Representative of the Twelve.

In addition to the construction of these meetinghouses, the stake presidency held pre-bid conferences for each site and studied and approved architectural plans. At many locations, first phases of the meeting houses were constructed. As soon as ward growth required, they constructed the second phases of the buildings and at times third phases were built and rededication services were held. President Richard K. Sellers recalled the stake having five chapels under construction at the same time.

Multiple Calls to Serve

Along with chapel building came the responsibility for the organization of the new branches and wards. These organizations were needed to properly oversee the spiritual growth of individual Latter-day Saints in the Salem Stake. To accomplish this task President Jolley and his counselors formed eleven dependant branches. All of these became independent branches and most became wards during President Jolley's time of service. It's hard to fathom the number of individuals called to lead these units. These all had to be approved, interviewed for worthiness, sustained by their congregations, set apart in their callings and trained.

From the personal journal of President Jolley comes accounts

of the task it was to keep the units in the stake staffed by priesthood leaders.

6 May 1973-After being authorized by President Spencer W. Kimball, I ordained eight brethren Seventies in the Melchizedek Priesthood (Wesley Benge, Stephen Allen, Vance Fowler, Gerald Rivers, Dwight Douglass Butt, J. Roland Ashby, Richard A. Curry and Ernest Stearns). I then ordained five men High Priests in the Church. James Giles, Melvin Streeter, Keith Rebo, Raymond Hoth, and Marvin Barnett. I then ordained five men High Priests and set apart three high councilors, four alternative high counselors, and two counselors in a bishopric. High councilors set apart: Lee Dodge, Thomas Williams, and Don Marshall. Alternate High Councilors set apart: A. Laurence Lyon, Marvin Barnett, Ronald E. Phair, Jr. and W. Paul Hyde. Brothers Robert Bean and Raymond Hoth set apart as counselors, 1st and 2nd respectively, to Bishop William J. Claussen, Bishop of the Salem 4th ward.

A total of twenty-two ordaining or setting apart ordinances were done in one day. About seven months later he recorded:

2 Dec 1973- Today we divided the Salem four Wards into five Wards forming the new Keizer Ward of the Church. Within about 2 days it was my good pleasure to interview roughly thirty individuals. Bishops sustained today were Bishop Donald S. Brower-Keizer Ward, Bishop W. Paul Hyde- Salem 3rd Ward.

Beyond the great burden of keeping the ward and stake organizations staffed, there was a great need to communicate with the members of the Church in all the units. In an effort to do this, stake leaders began a stake bulletin they named "The Bulletin of the Salem Stake." It began in January of 1972. It contained a message from the stake presidency, announced changes in personnel in the stake and included statements on Church policies as well as a multiplicity of miscellaneous items and announcements of stake events in the coming month.

Dramatic Ground Breakings

Among the announced events in the “Bulletin” were the ground-breaking ceremonies for the Keizer and Willamina meetinghouses. These both took on a dramatic flair. At the Willamina ceremony on January 25, 1975, Branch President Harold A. Salway asked President Ronald S. Jolley to break the ground with a Caterpillar bulldozer. Not to be outdone, six weeks later on March 8, 1975 when the ground for the Keizer Ward building was broken, Bishop Donald S. Brower provided a large piece of earth moving equipment for the task. Presidents Jolley, Sellers and Fagg all took their turn at the controls. During the ceremony President Jolley declared that the meetinghouse on that site would someday be the center for a new stake to be organized in Keizer.

The calling and interviewing of the leadership corps of the Salem Stake became a major task too. This task fell mainly on the shoulders of the devoted and capable counselors in the stake presidency, Richard K. Sellers and B. Grant Fagg. Through endless numbers of interviews with the twelve high counselors they kept abreast of the spiritual strength in the stake in the Melchizedek and Aaronic priesthood quorums and in the sixteen ecclesiastical units and their auxiliaries. Charles F. Foulger oversaw all of the financial records of the building projects and of the stake and ward units and organizations as clerk of the stake.

Salem Stake—One of the Largest in the Church

This unprecedented expansion of branches and wards and the calling of officers reached its zenith in 1975 when the Dallas Branch was formed as a dependent branch of the Monmouth Ward. Dallas became the seventeenth unit of the Salem Oregon Stake on July 13, 1975.

President Richard Sellers told of the challenges stake leaders faced during this time to assure the spiritual well-being of the individuals within the stake. To accomplish this, the stake presidency called six alternate high councilors to assist the twelve high counselors in the oversight of the units and auxiliaries. Brother Sellers later told of the endless priesthood interviews with these stake and ward officers.

The expansion went further when on November 1, 1975 the Lincoln City Branch of the Corvallis Oregon Stake was transferred into the Salem Oregon Stake. Lincoln City thus became the eighteenth unit of the stake which, according to Church records, became the stake with the most wards and branches to ever exist in the State of Oregon and perhaps in any part of the world. These units were listed alphabetically as: Detroit, Falls City, Gates, Keizer, Lincoln City, Newburg, Salem First, Salem Second, Salem Third, Salem Fourth, Scio, Silverton, Stayton, Turner, West Salem, Willamina, Yamhill and Woodburn.

Church growth in Salem was part of the overall Church expansion in the Northwestern United States. Church statistics indicate that in 1900 only one stake existed in the Northwest--in Baker City, Oregon. By 1970 there were thirty-two stakes. That number nearly doubled by 1980; by that year sixty-two stakes in the Northwest had been organized.

With sixty-two stakes of Zion in the Northwest there came the announcement of the construction of a temple of the Lord in Seattle. President Spencer W. Kimball made the announcement at a gathering of all the stake presidencies in the new temple district in Seattle on March 15, 1975. There was rejoicing in Salem at the announcement. Now travel time to the temple would be reduced

from eight to five hours.



James G. Giles, President Jay G. Nelson, Donald S. Brower,
Presidency of Salem North Stake

Salem Stake Divided

The unusually large number of units in the Salem Stake soon caught the attention of the General Authorities who then took steps to divide the stake. Elder Boyd K. Packer of the Quorum of the Twelve presided over the 8 February 1976 stake conference and brought to pass the formation of the Salem Oregon North Stake, taking several units from the Salem Oregon Stake. President Jay G. Nelson became the stake president with James Giles and Donald S. Brower as counselors. Units in the new stake were Dayton, Keizer, Lincoln City, McMinnville, Newburg, Salem First, Silverton, Willamina, Woodburn and Yamhill. Stake population was 2,992. Second Counselor, President Grant Fagg, whose residence was in the new Salem North Stake, was released as President Jolley's second counselor. His other counselor, Richard K. Sellers Sr., was

likewise released. Both of these faithful priesthood leaders were then called to be the patriarchs of their respective stakes.

Patriarch Sellers told of his experience when he was called by Elder Boyd K. Packer to be the patriarch of the Salem Stake and of the experiences he had as patriarch:

I have never been so humbled by any call. I had received spiritual promptings to the effect that I would be called to that position. When Elder Packer called me, I informed him that I had known that I would receive that sacred calling. He told me that he knew that I had known. What a thrill to have Elder Packer lay his hands upon my head and “in the authority of the Holy Apostleship” ordain me a Patriarch. Since that time I have undergone some of the most spiritually significant experiences of my life. To feel of the power of revelation and to bless under the influence of the Holy Ghost, and to help to guide people’s lives has caused the highest degree of joy and satisfaction to come to me.

President Jolley’s new counselors were Douglas K. Siebert and William J. Claussen. This new Salem stake presidency would preside over Dallas, Monmouth, Salem Second, Third and Fourth Wards, the Stayton and Willamina Wards and the Gates Branch. Stake population was 2,280.



Douglas K. Siebert, President Ronald S. Jolley, William J. Claussen

There were some additional changes in the stake presidency in the next two years. President Bill Claussen was released on May 1, 1977 due to the move of his family to California. Allan R. Papworth became second counselor. He became first counselor with the release of President Seibert on March 29, 1979 and W. Paul Hyde became the second counselor.



Douglas K. Seibert, President Ronald S. Jolley, Allen R. Papworth



Allen R. Papworth, Ronald S. Jolley, W. Paul Hyde

Growth of member's numbers in the Salem Stake brought forth the organization of two new wards in 1977. These were the Salem Fifth Ward which was organized 28 August 1977. Bishop Dennis P. Badger became the ward's first bishop. He called Thomas Williams and William B. Henderson to counsel him.

One month later the Four Corners ward in the southeast Salem area came into existence. Bishop Craig Hawkins, Kent Adams and Ray Bauer were called as the new bishopric.

At times the bishoprics of the Stake were called upon to help carry out stake policies. Kenny Roberts, second counselor to Bishop Alan Papworth, recalled such a task in the 1970's:

At that time, the fashion leaned toward young men wearing longer hair—often down to their shoulders, and falling loosely into their faces. Many teens followed the latest styles, the “comfy, loose-fitting and baggy” look, with ragged-edges and holes in the jeans. During a particular morning session of stake conference, an announcement was made by Pres. Ronald S. Jolley in which he informed the young men that if they were to officiate in the sacrament ordinances, they needed to wear a white shirt and tie and that their hair could not hang over their collars! Men were counseled to shave the popular facial hair and long thick sideburns if they were to seriously consider acting in a leadership position and that this policy would take effect immediately following the meeting. Many who returned for the afternoon session of conference had already complied, with facial hair removal and somewhat “rough-edged” haircuts.

Although many good saints were obedient to this call of faith from their ordained leader, others struggled with the pronouncement, seeing active members of the Church in other stakes with a different set of “rules.” Pres. Jolley indicated that as president over our stake only, he had received inspiration concerning this matter. Bp. Papworth and his counselors, along with other leaders in the wards and stake, were now the enforcers within their units. The bishopric made a plea to parents to make white shirts and ties available. The young men were told that they were doing the Lord's work so they needed to dress accordingly. For those who could not afford to do so, the leaders helped make those

items available to the young men. Young women were encouraged to support the young men in those efforts as well. The young men who had been disrespectful, noisy and often quarrelsome with one another, and looked somewhat unkempt as they handled the sacramental duties, became obedient to leadership counsel and a transformation began to take place. Many of the young men had haircuts within the week and by Sunday, not only was there a reversal in their appearances, but with the reverence and attitude of the youth. A new standard was set and the sacrament was viewed differently. Parents thanked the bishopric for enforcing this as many of the young men at that time had worn a variety of styles and colors of shirts while participating in their duties with the sacrament.

That same year a special event for priesthood leaders in Oregon took place. Ann Papworth wrote:

On May 15, 1976, the first Solemn Assembly held in the history of the Church in Oregon took place in Portland, Oregon. It was attended by the First Presidency under the direction of Pres. Spencer W. Kimball, with Elder Howard W. Hunter of the Council of the Twelve and Elder W. Grant Bangerter, an Assistant to the Twelve. Detailed instruction was given to the priesthood leadership and the sacrament was served to all by some of the brethren—a very humbling experience.

President Jolley's Service Beyond Stake Boundaries

In addition to President Jolley's demanding in-stake ecclesiastic responsibilities, he also was called by the First Presidency to be the chairman of the Portland Oregon area welfare services committee. As chairman he oversaw the purchase of the property in Portland for the Portland Oregon Area bishops storehouse and Portland Deseret Industries facilities. On January 28, 1978 he dedicated the property and presided over the ground-breaking ceremonies there. In his calling as chairman of welfare services President Jolley presided over the dedication of a site for the Portland Area Cannery on the River Bend Farm near St. Paul, Oregon. This took

place February 11, 1978.

The cannery became a hub of activity as it joined the general Church welfare system. For decades Church members accepted assignments to help can commodities for the welfare system. These products included turkey, raspberry jam, green beans and corn. The latter two were grown on the acreage surrounding the cannery. This opportunity to assist the poor and needy of the Church also provided many hours of fellowship for those who served there. In the late 1980's the Church no longer used the River Bend facility to can commodities.

They re-tooled the building to be used by families and Church groups to dry pack such things as legumes, grains, and pudding and dry soup mixes for home storage. It is a place where adults and children learn the value of personal and family preparedness.

A Historic Announcement

During President Jolley's presidency, one of the most far-reaching changes to ever take place in the history of The Church of Jesus Christ of Latter-day Saints happened on June 8, 1970 when the First Presidency announced that all worthy male members may be ordained to the priesthood without regard to race or color. This announcement would add unprecedented growth to the worldwide Church.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY, UTAH 84150

June 8, 1978

To All General and Local Priesthood Officers of The Church of Jesus Christ of Latter-day Saints Throughout the World

Dear Brethren:

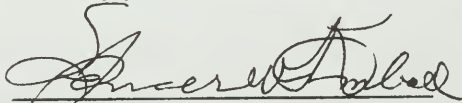
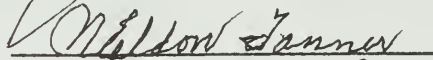
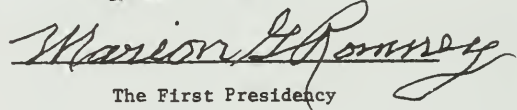
As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known His will for the blessing of all His children throughout the earth who will hearken to the voice of His authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

The First Presidency

Pioneering Released-Time Seminary

As Area Director of the Northwest United States and British Columbia, Canada for the Church Educational System (CES), President Jolley was also in charge of the expansion of programs and personnel of the seminaries and institutes of religion in five states and British Columbia. As both area director and stake president with student enrollment hovering near one hundred

at Sprague High School, President Jolley became interested in establishing released-time seminary at Sprague. Church statistics and students indicated the superiority of released-time seminary over early morning classroom experiences. Furthermore, with one hundred LDS students at Sprague High, CES would construct a seminary building and provide a full-time, professionally-trained instructor. However, there was no provision for released-time seminary in Oregon.

Being an “untiring builder” of the Lord’s kingdom, Ron undertook the task of bringing about legislation to provide released-time for religious studies in the states of Oregon and Washington. To accomplish this President Jolley wrote Legislative Bill SB 651 which allowed any high school student in Oregon to include five hours weekly for religious instruction in his or her curriculum. Ron then gave his energies to lobbying for passage of the bill, becoming a registered lobbyist giving testimony to various committees about the bill. The released-time bill was passed in the Oregon Senate on March 11, 1977 by a twenty-seven to one vote. It passed in the House of Representatives by a vote of forty-two to twelve. Governor Robert Straub signed the bill June 30, 1977. When opposition from some local school boards arose, state school superintendant Vern Duncan issued an official opinion encouraging support for the bill stating, “This accommodation of religion has been supported by the U.S. Supreme Court.” The passage of this bill would impact religious studies in Oregon for the LDS Church’s high school students and for any other denomination that wanted to take advantage of the provisions of the bill.

With the door open for released-time seminary for the LDS students at Sprague High School, stake leaders purchased property

close to the school on 2258 Joseph Street in 1978. Ground-breaking ceremonies took place March 3, 1979. By September the 1,940 square foot building with one classroom and two offices was constructed by Glenbrook Construction Company at a total cost of \$116,000.00. President Jolley dedicated the building May 18, 1980. Richard Krikava was appointed principal.

Two months after this ground-breaking ceremony the Salem Oregon Stake held a gala sesquicentennial grand ball. According to the dance card, this was a jubilee celebration. The program showed the twelve major dances of the evening, each in honor of the twelve prophets of this dispensation. The dances included the waltz, a mazurka, polka, schottische, quadrille, two step, fox trot, anniversary waltz, and cotillion. The large crowd enjoyed a festive evening of dance, refreshments, and noisy conversation.

New Stake Leader

During the last years of the decade of the 1970's several changes in the ecclesiastical organization of the Church in Salem took place. On March 29, 1979 Presidents Douglas Seibert, Allan R. Papworth and executive secretary W. Paul Hyde received releases from the Salem stake presidency. Allan Papworth and W. Paul Hyde were then sustained as counselors to President Jolley. William J. Claussen became executive secretary. These highly qualified leaders presided over the Salem Stake until August 24, 1980. Concerning the events of that summer day, Charles F. Foulger wrote:

This was a historical day in the history of the Salem Oregon Stake in that under the direction of Elder James E. Faust of the Council of the Twelve, the Salem Oregon East Stake was formed. President Jolley and his counselors, President Allan R. Papworth and President W. Paul Hyde were released. President William J. Claussen was sustained as the new President of the Salem Ore-

gon Stake with President Allan R. Papworth as first counselor and President John Roger Peterson as second Counselor. In the Salem Oregon East Stake, President W. Paul Hyde was sustained as Stake President with President Douglas K. Siebert and President Thomas S. Marley sustained as First and Second Counselors respectively. President William T. Geurts and Robert M. Johnson were sustained as Patriarchs of the Salem Oregon East Stake. This concludes the administration of President Ronald S. Jolley who was set apart on August 24, 1980, as Regional Representative, to serve the Eugene Oregon Region and Medford Oregon Region, by James E. Faust.



Douglas K. Siebert, President W. Paul Hyde, Thomas S. Marley
presidency of Salem East Stake

President William J. Claussen wrote that during President Jolley's administration, "twenty-six meeting house sites were acquired, sixteen buildings were dedicated, eleven dependent branches formed and eleven independent branches formed." In a tribute to Ron and Joette and their service to the Church and its members in Salem, President and Sister Claussen additionally wrote:

Ron's service to the Salem Oregon Stake during the past seventeen years

has been truly a distinguished ministry. Countless lives, including our own, have been touched in so many ways that only the Lord in His consummate wisdom can fully appreciate them. Ron's outstanding leadership, particularly while Stake President for the past nine years, has resulted in increased levels of righteousness, spirituality, faith, knowledge and commitment, individually and collectively, for the members of the Stake. We have also noted Joette's quiet and dignified service to the people of the Stake in the unselfish and Christian way. We love your four sons and would have them know that we have appreciated their good example to other fine young people in the Stake.

We would define Ron's efforts as untiring, his great work and compassionate love for people as inexhaustible, the watchword for his level of expectation for the people as excellence, his standard of excellence as inflexible, his faith in the Lord and testimony of the truthfulness of the Gospel as unshakable and immovable, and his commitment and devotion to duty as unwavering. We believe that his exceeding great ability to convince others comes because he has been and will continue to be thoroughly convinced himself.

President William McKinley, the 25th President of the United States, in writing of the greatness of President George Washington, the 1st President of the United States and Father of our country, expresses accurately our feelings regarding Ron's excellent leadership of the Salem Oregon Stake. "It was his unflinching, immovable devotion to these perceptions of duty which more than anything else, made him what he was and contributed so directly to make us what we are.

A Regional Representative from the Salem Stake

Ronald S. Jolley's contribution to the lives of the Latter-day Saints did not end with his release as stake president nor was he given any rest from priesthood leadership duties. On the same day Elder James E. Faust released him, he called Elder Jolley to be the Regional Representative of the Twelve Apostles over the Medford, Salem, and then Redmond Regions.

Regional Representatives were in the 1980's the "local general

authorities” of the Church. Their duty was to watch over the progress of the multiple Church quorums, wards, and auxiliaries in the stakes. They met at least quarterly with the regional council made up of all the stake presidents, and at times with the presidencies, in one or more regions. These meetings were to measure the progress of the stakes, train stake presidents, make sure the doctrines and policies of the Church were being followed, and to encourage and edify one another. Reports were generally given and plans made respecting future growth and changes.

Using the Media to Defend the Faith

In 1984, Dale Z. Kirby, a member of the Salem Fifth Ward, became the executive secretary to regional representative Ron Jolley, whose assignment had changed from being over the Medford and Salem Regions to the Redmond and Salem Regions. Brother Kirby assisted in the planning of regional council meeting agendas, providing reports for the council and taking notes for the Area Authorities.

One late spring morning in 1985, Elder Jolley and Brother Kirby were scheduled to travel over the Santiam pass to hold regional meetings in Redmond. A snowstorm the previous night and that day had covered the highway, making driving conditions treacherous. When Kirby met Elder Jolley at his home to provide transportation to Redmond Ron said, “There is a snowstorm on the pass but I have asked the Lord to temper the weather and we will make it safely to Redmond; we are on the Lord’s errand.” Kirby wrote, “Sure enough the Son sent some sun and saved the brethren from the dangers of snow-covered roads.”

For the sometimes seven to eight-hour meetings Kirby provided lunch which President Jolley limited to water, crackers

and fruit so the brethren would not go to sleep in the afternoon sessions of the meetings. However, Dale often felt sleepy on the way home from Redmond after seven hours of note-taking on such a limited lunch.



Salem and Redmond Regional Council

Soon after his call as regional representative, Elder Jolley was set apart as a sealer in the Seattle Temple. He then asked the stake presidents in the Salem region to call eight or ten couples who could serve once or twice monthly on a Seattle Temple sealing team. These devoted couples traveled to the Seattle Temple on Friday, participated in a ninety-minute sealing session led by Elder Jolley, stayed in the Seattle area overnight and served again in another sealing session before returning back to the Willamette Valley. To facilitate this assignment, the Salem Oregon Stake rented an apartment near the temple for these and other patrons. Dale Kirby organized these sealing teams and found the members were very willing to build the Kingdom of God as proxy couples.

A few months after his call as regional executive secretary, Brother Kirby

also became the director of public affairs in the Salem and Redmond Oregon Regions. Brother Kirby would serve five regional representatives over the next eighteen years, traveling tens of thousands of miles, taking thousands of pages of notes, mailing out hundreds of reports and enjoying the great priesthood brotherhood of the high priests on the regional council and in his calling as the regional director of public affairs.

In his regional public affairs work Dale trained stake public affairs directors, helped formulate regional and stake public affairs projects, developed budgets, and established media and government relationships with state and local community leaders. The goal was to overcome prejudices and ignorance about the Church and its doctrines and cause the Church to have a positive influence in the communities of the region. Brother Kirby sought to accomplish these goals locally by writing many guest opinions to the *Statesman-Journal*, by placing Church videos with local TV stations and through convincing local TV stations to carry the broadcast of the world famous Mormon Tabernacle Choir's "Music and the Spoken Word." With the help of Jay Short of the Salem Second Ward, Brother Kirby was able to get airtime on Salem's KWTW, Salem's public service station for a gospel conversation between himself and Elder Jolley.

Elder Jolley wanted this television time to clear up some false claims being made against the Church and its doctrines and history. These came forth due to the groundbreaking and construction that was going on at the temple site in Lake Oswego by Interstate Five. The major media coverage of the project brought out the enemies of the Church with lectures, films, debates and sermons against "Mormons and Mormonism." There were also many lawsuits to stop the construction of the House of the Lord. As Brigham Young said, "every time we build a temple, the bells of hell ring."

They were ringing in Oregon.

After gaining two hours of TV time, Elder Jolley asked Dale Kirby to prepare ninety minutes worth of doctrinal and historical questions about the Church to discuss with him on the air. In his preparation Kirby attempted to put himself in the place of the anti-Mormon factions in the area, seeking the Lord's guidance for this unusual opportunity. The interview between Jolley and Kirby went well, causing much attention among television viewers in the greater Salem area.

At the end of the TV interview Elder Jolley said in essence, "We know there are many who have major doctrinal differences with us. We invite you to sit down as Christians with us and discuss the issues that divide us." About ten days later Elder Jolley called W. Paul Hyde, president of the Salem Oregon East Stake, and Brother Kirby into his CES office and said, "A group has called us desiring to discuss with us our doctrinal differences. I have arranged for a meeting with them, but will be out of town on that day; I'll leave it up to you two to meet with them."

The anti-Mormon group brought seven people, three members of the clergy, two ladies and two lawyers. They agreed on a format that included the discussion of the issues that divided them from the LDS community. Following the discussion each person had the opportunity to make a personal statement. One of their group brought about a dozen books written by some of the Church's prominent theologians such as Joseph Fielding Smith and Bruce R. McConkie. When Paul and Dale gave official, authoritative doctrinal answers to their questions, they looked up some quotes from these books and tried to make them conflict with the *official* pronouncements of the Apostles and Prophets.

They failed to realize that books written by general authorities are wisdom literature, not by commandment or as official doctrine. Dale Kirby recalled:

Finally, the time came for each participant to make a statement. They invited us to go first, the ladies from the group were to go next. President W. Paul Hyde gave his powerful testimony of Christ. This brought a great outpouring of the Holy Ghost into the room. Dale Z. Kirby then bore his powerful testimony that Joseph Smith was Christ's prophet. That testimony likewise was attended by an outpouring of the power of the Holy Ghost.

When the first lady of the group attempted to make her statement she was overcome by emotions and could not say anything. The second lady suggested we end the meeting. All agreed, all shook hands and their group ended up in an argument in the parking lot. The leader of their group was not to be defeated. He was seen later handing out an anti-Mormon book at the temple dedication.

To seek to overcome the negative articles in the *Statesman Journal* about the Church, and there were several, Ron Jolley invited Hank Arends, Religious Editor, to attend stake conference in Salem where he was invited to sit on the stand. During the conference Ron called Mr. Arends to the pulpit and presented him with a set of the standard works of the Church. This had a positive effect on the man. Dale Kirby met with him dozens of times over religious public affair matters and found him more cooperative after Elder Jolley gave him a copy of the scriptures of the Church.

Elder Ron Jolley served faithfully as a Regional Representative for eight years. During that time he spoke in a sacrament meeting of every ward and branch in the four regions as presided over except Jefferson. On the day he was to speak there, illness kept him from doing so and Dale Kirby filled the assignment.

Illness was Ron Jolley's mortal test. Early in his marriage to Joette, doctors found he had cancer. From then on he suffered daily from the disease and the many surgeries necessary to keep him alive. Joette spent many days assisting with his convalescence. By doing so she provided a great unseen service to the Lord and his kingdom. She said it was Ron's desire to do the Lord's work that kept him going. The good he did in the lives of individuals is only known in the heavens. Ron passed away in 1989. Bruce Lake, Zone Administrator of the Church Educational System called Ron "The Father of the Church Educational System in the Northwest." Appropriately a choir of Church educators sang at his well-attended funeral.

Chapter 8

Dividing Stakes Multiplies Opportunities to Serve the Lord 1980-1984

The New Salem Oregon Stake

When the Salem Oregon Stake was divided on August 24, 1980 and the Salem Oregon Stake East Stake was formed, William J. Claussen was set apart by Elder James E. Faust as president of the Salem Oregon Stake. President Claussen brought a wealth of priesthood leadership experience to his calling. He had been ordained a high priest by Elder Harold B. Lee and had been called and set apart as bishop of the Fourth Ward by Elder LeGrande Richards when he was twenty-seven years old. He had filled a full-time mission to the Southern States, graduated from BYU with a BS Degree in Political Science and had obtained a Doctor of Jurisprudence Degree at Willamette University School of Law. While at Willamette he had taught seminary for nearly three years.

Before being called as bishop, Bill Claussen had served as an elder's quorum president, Young Men's president, senior adults general secretary and had been the second and then the first counselor to Bishop Robert M. Johnson. While bishop he was chairman of the bishop's council and on the area welfare committee. He later became the executive secretary to a regional representative and then to Stake President Ronald S. Jolley. After that he served as President Jolley's second counselor. He likewise brought organizational and management skills he had

learned by experience as a successful attorney, businessman and entrepreneur.

President Claussen called Allen R. Papworth and Roger Peterson as his counselors. He noted that Robert J. Gunn was the stake clerk and that Robert's wife Jana was stake secretary, "handling correspondence and making-award winning pies, cakes and cookies for stake meetings."



Allen R. Papworth, President William J. Claussen, J. Roger Peterson

Strengthening the Stake

With an enthusiastic and creative approach to his calling, President Claussen focused on strengthening the saints in the wards and branches created during Ronald Jolley's presidency. He focused especially on the activation of all members on Church rolls and on missionary work. To accomplish these missions of the Church,

President Claussen set lofty goals and had high expectations of the saints. The accomplishment of these expectations was seen in the home and visiting teaching programs where at least 95% of all Salem Stake members were visited every month for four years in succession by home and visiting teachers.

The 1981 stake historical record of the Salem Oregon Stake reveals the concern President Claussen had for the youth of his stake and the energy spent on their spiritual development. In February he, along with four other stake presidents in the region, organized a multi-stake youth conference. The stake road shows, mainly a youth activity, were a big success in February. In March, President Roger Peterson organized a stake youth temple trip to the Seattle Temple to do baptisms for the dead. Sixty youth took the five hour journey by bus. In that year there were stake youth firesides and the Young Women basketball tournament. To help the Laurels make the transition from Young Women to Relief Society, a special evening was provided where they received lace temple bags to be used when they later entered the House of the Lord to receive their endowments and be sealed by the priesthood of God. President and Sister Pam Claussen taught them about temple marriage.

Family Preparedness

In the spring of 1981, President Claussen assigned the stake Relief Society board the task of sponsoring a family preparedness fair. It was named "Back to Basics" and was held April 25th. Stake records acclaimed it to be "one of the biggest and most elaborate events this stake has . . . held." Displays included food storage, making whole grain bread, drying, freezing, and canning foods, soap making, weaving, spinning, knitting, and quilting.

Instruction included saw sharpening and general tool care. Organizers arranged for expert gardeners and genealogists to teach at the fair. Family emergency preparedness brochures were given out. Dozens of sisters in the stake prepared wholesome and nutritious refreshments which they sold at the “sweet shop.” Enough were sold to cover most of the expenses of the fair. This fair was an example of the high quality activities of the Salem Oregon Stake during President Claussen’s administration.

The many stake-sponsored activities were an effort to unify the units in the stake and add spiritual strength to the individuals in the four Salem wards and the Turner and Monmouth Wards. Along with visits to ward conferences there were social activities held the Saturday evening before. At times these were opportunities for Church members to see the stake presidency’s happy dispositions when they put on entertaining skits.



Allan, Bill, Roger

Because of the fun-loving personalities of President Claussen and his counselors, Allan Papworth and Roger Peterson, they

enjoyed each other's company as they served the Lord, according to President Papworth's wife, Ann:

... [They had] a wonderful relationship in which they sometimes acted as if they had reverted to their second childhood. Shortly after Bill's call, they were attending a meeting in the chapel in which a visiting brother from the General Church Scouting Committee was the main speaker. This was during the time when the Church stressed carrying your scriptures and opening them each time a reference was made to such scriptures. Unfortunately, as they sat on the front row, Bill realized that he had not brought his scriptures and quickly took Allan's from him, opened them, and tried to concentrate on the speaker. Suddenly I looked down from the stand, as I was assisting with the music that day, and the two were silently laughing, wiping tears from their eyes. Allan's scriptures were noticeable upside down, and they were NOT following along with the scripture being read. It took several minutes to compose themselves. I'm sure the visiting brother wondered why these two men were at the head of the stake.

Seminaries and Institutes of Religion

By 1981 release-time classes were held in the modern seminary building near Sprague High School and in the newly-purchased and renovated home on Church Street across from South Salem High School. Richard Krikava taught these classes. In Turner, Joyce White taught early morning classes and Wanda Lynn and Donna Lyon taught two seminary classes in Monmouth

At year's end a senior seminary yearbook was given to each student. This book shows the outstanding youth who graduated from seminary. To honor their accomplishment, President Claussen provided a seminary graduation dinner at his home. Succeeding stake presidents have carried forth the tradition.

Scripture classes for college-age students in the stake began to gain strong emphasis with the arrival of Dale Z. Kirby in 1981

as institute of religion director. The Church Educational System transferred Brother Kirby into Salem from Klamath Falls with the mandate to recruit and teach the many young single adult Latter-day Saints on the local college campuses. He was also given the assignment to reach out to every non-student young single adult in the Mid-Willamette Valley. To accomplish this goal Kirby moved the institute classes out of the ward buildings into the college campuses. He organized and taught classes on five college campuses including George Fox, Linfield, Chemeketa, and Linn-Benton Colleges and at the Willamette University, located in the Salem Stake. Brother Kirby also taught at the Corvallis institute next to Oregon State University. These on-campus Institute of Religion classes were all made possible through organizing a Latter-day Saints Student Association chapter on each campus, giving the LDS students legal access and use of the campus facilities for institute classes.

In addition to these college campus classes, Brother Kirby also taught institute classes at the Oregon Penitentiary and the Oregon State Correctional Institution in the early morning and in the evening. Brother Stan Nicolaysen always accompanied him at OSP where many class members had never been members of the Church. Prayers never included the blessing “on all those that were not here that they will come next time.”

In time, these prison gospel classes became an ecclesiastical responsibility, so Brother Kirby used his evening hours to teach a ninety-minute institute class in the West Salem chapel for the young single adults in the greater Salem area. Attendance increased from the twelve students at the first class to more than one hundred each week. A thirst for true gospel doctrine brought young single adults from as far away as Lincoln City on the coast to Mill City in

Santiam Canyon. Of course the social time playing volleyball and enjoying refreshments may have added to enrollment numbers.

The Salem Oregon Stake Newspaper

Beyond the regular and faithful visits to members by home and visiting teachers, the individual attention to each youth and young adult and visits by the stake presidency to the wards, President Claussen instigated an additional method to reach each member of his stake. He established the *Salem Oregon Stake Newspaper* beginning March of 1983. The paper was professionally published on regular newsprint. The original edition included a report by President Claussen of the recent semi-annual stake conference. A look into the report reflects the areas of emphasis by this enthusiastic stake leader. Here is a summary of the main areas of his sermon:

- Our only security comes through the gospel of Jesus Christ and our faith in Him.
- Look forward to the future and upward to Heaven.
- We need to participate more fully in sacrament meeting by singing and teaching our children that it is a matter of worship of Jesus Christ.
- All couples ought to prepare to serve full-time missions.
- Set realistic personal and family goals.
- Be prompt at meeting attendance.
- Develop strong testimonies and bear them briefly and often.
- God is the same yesterday, today and forever and continues to provide miracles in the lives of the worthy.

Young Women Achievements

In addition to the summary of President Claussen's stake conference talk, the stake newspaper reported that Marge' Sainsbury won Salem's Junior Miss Crown contest based on scholastic achievement, judge's interview, physical fitness, poise and appearance, and creative and performing arts. Twenty-two years later in August of 2005, Marge's daughter Shelby Cook was also chosen as Salem's Jr. Miss and was first runner up in the state contest.



Marge's name was further mentioned in the *Salem Stake Newspaper* in connection with the conversion of three of her Sprague High School classmates to the gospel. They were Laurie Richardson, Bonnie Rollman, and Patti Limbach, whose photos appeared in the paper. In the May of 1984 edition, the information below Stacy Wistock's photo told of Marge's influence in her conversion too.

Marge's enthusiasm and success in sharing the gospel came from Bill Claussen's desire that many be baptized into the Lord's Church through the influence of Church members. To help accomplish this he called Dale Z. Kirby, Neil Lathan and Randy Burningham as the stake mission presidency. They also presided over the stake seventy's quorum. Their goals included having several strong stake missionaries in each unit in their stake. To achieve this goal they set apart fourteen ward mission leaders and

stake missionaries. Beyond reporting the missionary and other successes in the stake, the very well-written, eight-page *Salem Oregon Stake Newspaper* also reported ward news, calendared future events, and included many news items about individuals.

For example, the March 1984 *Salem Oregon Stake Newspaper* contained an article about Becky Bolton in the “Youth in Action” section. On January 28th of that year Becky had been chosen as Oregon’s Junior Miss. As winner she received a \$2,000 scholarship and the opportunity to compete in the nationally televised National Junior Miss contest in Mobile, Alabama. In the state contest she also won the Kraft Hostess Award of a \$300 scholarship. As Oregon’s Junior Miss, Becky spent many hours speaking to civic groups, service organizations and school classes. Becky wrote of her experience:

Being Oregon’s Junior Miss required work, dedication, determination, and positive thinking. It also required that I place myself in the hands of the Lord and trust His will. That isn’t always easy when personal desires get in the way,



Marge Sainsbury, Natalie Fish, Oregon Jr. Miss Becky Bolton,
and Teresa Grey

but I found that by keeping faith I didn't have to worry. From the very beginning people seemed to find out that I was "Mormon" and I had the opportunity to tell people about the gospel. The girls were especially interested in the subject—"Why would you ever let your boyfriend go away for a year and a half and not even talk to him on the phone?" This led to other questions and hopefully the groundwork had been laid for someone to discover the gospel for themselves.

Stake Presidency Change

During the early 1980's, there was a major downturn in our national economy and, due to 21% prime interest rates, housing construction started to drop to almost nothing. President Claussen owned several lumber mills and businesses which were mostly related to housing; all were suffering. Several of the businesses failed. President Claussen was greatly concerned about his reputation as an LDS stake president among the area's business community.

On February 11, 1984, Regional Representative Ronald Jolley announced, during the Salem Oregon Stake Conference, that President Claussen and his counselors were to be released in the near future. The reason given to President Claussen privately was that this was because of his financial situation. A few days after the conference, Elder David B. Haight, of the Quorum of the Twelve, called President Claussen to inquire about the situation and, after some discussion, President Haight told the stake president that the announcement made by President Jolley was made in error and that it was not consistent with Church policy. President Claussen was informed that he and his counselors should serve as long as he deemed it appropriate.

The March 1984 issue of the *Stake Newspaper* included the following announcement over the signatures of the Stake

Presidency:

It was announced at our recent Stake Conference on February 11th and 12th that President William J. Claussen and his counselors President Allan R. Papworth and President Roger Peterson were to be released from their callings in the near future at a special meeting to be held under the direction of the Twelve Apostles.

Recently the Stake Presidency was informed that the previous communication regarding the announced change in the Stake Presidency was in error.

On Friday, February 24, 1984 Elder David B. Haight, a member of the Quorum of the Twelve Apostles convened a special meeting of the Stake Priesthood Executive Committee and the Bishops in the Salem Oregon Stake Center.

At this special meeting Elder Haight stated that the decision of the First Presidency was that President Claussen and his counselors continue to serve in their present callings with love and support of the First Presidency and the Quorum of the Twelve Apostles.

The Stake Presidency appreciates the love and kindness of the Brethren and for their consideration in convening this special meeting in the Salem Oregon Stake under the direction of Elder Haight, and likewise affirms their love and support to all of the General and local authorities of the Church and to all of the members of the Salem Oregon Stake.

William J. Claussen

Allan R. Papworth

J. Roger Peterson

As time progressed, President Claussen became increasingly concerned about his financial situation and the likelihood of that situation hurting the reputation of the Church among the area's business community. As a result, in July of 1984, he wrote the First Presidency and formally requested that he and his counselors be released from their callings so that he could devote his full time

and attention to his family and to his financial affairs.

At the beginning of August, 1984, the First Presidency and the Quorum of the Twelve decided to make the change in the stake presidency. Elder David B. Haight came to Salem again and released the stake presidency. Elder Haight called Allan R. Papworth to be the new stake president, with J. Roger Peterson and Bruce A. Rafn as counselors. President Claussen remembers the kind and loving way that Elder Haight released him, telling him that the Salem Oregon Stake was statistically among the top few stakes of the Church.

This release from the demanding duties of a stake president enabled Brother Claussen to focus his time and attention on his family and his business, his primary responsibilities. Since that day he has continued his valiant service to the Lord in many ward and stake callings, including stake mission president and stake historian.

Chapter 9

The Three-fold Mission of the Church in the Salem Oregon Stake 1984-1993

On the afternoon of August 24, 1984, Ann Papworth and her children were in the throes of canning peaches, with fruit and jars scattered throughout the kitchen and hot water on the stove. They were all dressed according to the task at hand. A phone call from Stake President Bill Claussen announced that he, Ann's husband Allan, and Elder David B. Haight of the Quorum of the Twelve were soon to arrive at the Papworth residence. Ann described the next life-changing moments for their family:

Within less than a minute, the van drove into our driveway, as I hurriedly hit the garage door button to close off from their view the disheveled nature of the garage. Suddenly, there they were in our family room, quick introductions were made of family, and Pres. Haight invited me to join them in the back yard. With kindness in his voice and face, he told me of the Lord's desire to call Allan as the new stake president, that he had been found worthy and humbly accepted the call, and asked if I would support him in this new endeavor. I lovingly indicated that I would, we visited for less than five minutes, and we each returned to those matters pressing at hand. What a marvelous opportunity to have this great man of God grace our home for a few moments. Although a sense of anxiety surrounded me, I felt at peace with the reassurance of this loving man in issuing the call from the Lord.

The following day, August 25, 1984, Elder David B. Haight ordained Allan R. Papworth as the sixth president of the Salem Oregon Stake. Allan and Ann Papworth had come to Salem in July of 1971 when he started his dental practice, the work he did his entire professional life. He chose J. Roger Peterson and Bruce

A. Rafn as his counselors.



J. Roger Peterson, President Allen R. Papworth, Bruce A. Rafn

President Papworth had served as a bishop of the Salem Second Ward, and Chairman of the Ward, Stake and Region Bishops Councils. He had also served in the stake presidency as a second, then first, counselor to President Jolley, and then to President Claussen. Bill Claussen characterized his successor when he wrote:

President Papworth was a kind, sweet and diplomatic man. He had a loving nature and loved to get “in your face” with his arm around you. He would pat you on the back, squeeze you and focus his eyes on you. He was a born leader. He was a fine administrator and diligent in all phases of the work. He was greatly beloved of all, with a positive word about everything and a great desire to bless the lives of the members of the stake.

He loved to read and he loved to tell jokes and stories. He always began his talk with something humorous and personal.

An example of his fun-loving nature is described in Dale Kirby’s autobiography:

Soon after moving to Salem, I became good friends with Allan Papworth who had married Ann Schoonmaker, a high school and college friend of mine from North Logan, Utah. Allan was a member of the Salem Oregon stake presidency when I met him and later became the president. He enjoyed a good laugh and loved to banter with me.

One Saturday morning before the Stake Conference in 1988, we happened to meet in the electronics department of the local Fred Meyer store. He asked, "What are you doing here?" I said in jest, "I'm here buying a tape for my walkman so I'll have something worthwhile to listen to during stake conference." He said, "You would do that wouldn't you!"

When President Papworth got up to deliver his Sunday morning session address he looked over the congregation and said, "I was looking for Dale Z. Kirby to see if he had turned on his walkman yet." Then he told the story of our meeting at Fred Meyer. I felt like crawling under the bench as many turned to look at me.

Emphasis on the Three-fold Mission of the Church

President Papworth set yearly goals for the Salem Oregon Stake which reflected the emphasis of the First Presidency on the three-fold mission of the Church as established by President Spencer W. Kimball who stated in the April 1981 general conference of the Church:

The Mission of the Church is three-fold--

First: To proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people.

Secondly: To perfect the Saints by preparing them to receive the ordinances of the Gospel and by instruction and discipline to gain exaltation.

Thirdly: To redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

All three are part of one work-- to assist our Father in Heaven and His Son, Jesus Christ, in their grand and glorious mission "to bring to pass the immortality and eternal life of man." (Moses 1:39)

I renew that declaration today, let us keep these sacred principles in mind and make them an integral part of our lives; that is, to proclaim the gospel, to perfect the saints, and to redeem the dead.



The Portland Oregon Temple

Groundbreaking for the Portland Oregon Temple

In harmony with the mission of the Church, the goals President Papworth established for the Salem Oregon Stake for 1986 were fourteen stake missionaries, forty convert baptisms, sixty percent attendance at sacrament services and priesthood meetings, 375 temple recommend holders and 2,500 temple service units. New enthusiasm for temple service came into the stake when on 20 Sept 1986 members of the stake presidency participated in the ground-breaking and dedication of the Portland Oregon Temple site. Elder Gordon B. Hinckley presided over the services.

These ground-breaking services were evidence of the

achievement of a milestone in the construction of the Portland Temple. The opposition against the construction of the House of the Lord had brought forth twenty-seven public hearings, eight lawsuits, and four petition drives to prevent the project. These actions had slowed progress on the project for nineteen months after the design for the temple was submitted. These delaying tactics cost the Church \$385,000. President Hinckley's ground-breaking prayer mentioned the opposition. Here is a part of that prayer as recorded on site and distributed by Elder Ronald S. Jolley to the stake presidents of the Salem Region:

Our Beloved Father in Heaven, we, a few of thy Saints in these latter-days, blessed in our lives by the gospel of Jesus Christ, as Thou has restored it through the Prophet Joseph Smith, gather on this piece of ground this morning after having met in the stake center with others of our brethren and sisters, to thank Thee and to invoke the blessings upon that which we begin this day. We are here to break ground, Father, for a new temple. A house which will be dedicated to Thee and to Thy Beloved Son, for the accomplishment of Thy revealed purposes that we as Thy sons and daughters may assist in Thy great work of bringing to pass the immortality and eternal life of Thy children of all generations.

Father, we know this work is Thine. We know that it is a great work of love. We know that it is an expression of Thy love for us and of the love of Thy Beloved Son who gave His Life for us and of our love for our brethren and sisters- our forbears- who cannot proceed under Thy eternal plan without ordinances which are performed upon the earth. And, it is for this purpose that the House of the Lord is to be built. Now we consecrate this land, Father, for this purpose. We dedicate it that it may be the place in which the foundation for a temple will be set and we pray, Father, with faith in our hearts, that Thou will clear every obstacle that this work of construction may proceed at pace without let or hindrance and without further opposition.

We pray that the voices of those who have spoken against us may be stilled. We pray that any evil designs may be estopped.

We pray that those who would short Thy Work may see their efforts come to naught and may be frustrated in their plans that they may accomplish nothing further to hinder the construction of this holy house.

Following the prayer Elder Hinckley said:

This will be a magnificent temple. This temple will be much, much larger than was originally planned. In fact, that becomes a very serious challenge to the people of this area- to utilize it. It will have far greater capacity than the temple originally planned, and that change was based on the assumption, the confidence, the faith that the work of the Lord would grow here in this beautiful part of the world- that the missionary work would be expanded and become more fruitful, and that the work of activating the Saints, who have become dull to the spirit of the Lord, would go forward that they may be brought back into activity.

Gordon B. Hinckley reminded those in attendance that the units in the district would only be paying by assessment four percent of the total cost of the twenty-five million dollar temple. By that date, September 20, 1986, the Salem Oregon Stake Church members had contributed 116% of their temple construction financial assessment.

Preparing the Salem Stake Saints for Temple Service

While the Portland Temple was being constructed and prepared for dedication, leaders of the Stake were laboring to prepare their members to dedicate themselves to participation in the ordinances of the temple. Stake and ward leaders continued to encourage spiritual growth and faithfulness especially in the lives of the outstanding youth of the stake.

One of the musically outstanding youth of the stake in 1987 was Esther Mitton, daughter of George and Ewan Mitton. In the

fall stake conference of 1987 President Papworth acknowledged her achievements. They included five first place awards won in vocal and violin competitions. These were won at the Music Educators National Conference, Oregon Federation of Women's Clubs State Competition, Federation Music Club's Scholarship Award Contest and the Oregon Music Educators State Choir Championships where Esther sang a solo. Esther also received numerous second place awards and several scholarships. Ewan Mitton reported that Esther had "practiced two hours a day, everyday for fourteen years." Her dedication and self discipline had come to fruition her senior year at South Salem High School.

The Temple Open House

In 1987 members of the Salem Oregon Stake continued to sacrifice and contribute to the construction of the temple in the months prior to the open house and dedication. In preparation for the open house, the temple committee determined to prevent a scene like what had happened at the Seattle Temple when the enemies of the Church put on an ugly display, even wearing sacred temple ceremonial clothing and chaining themselves to the gates of the temple grounds. The open house committee felt this type of behavior could be prevented through education of the public and an open invitation to everyone to the open house.

To prepare for the open house of the temple, the open house committee undertook educating the public about the history and doctrine of the Church. So the Church Department of Public Affairs printed 140,000 inserts about the Book of Mormon which were placed in all of the major newspapers in the state of Oregon and in southwest Washington. In Salem the first insert went into the *Statesman Journal* on 5 November 1987. In the Salem Oregon

Region priesthood bearers went forth that day two by two and knocked on neighborhood doors, seeking to answer questions people may have had about the inserts and also attempting to find gospel teaching opportunities for the missionaries. About fifty men participated in the Salem Oregon Stake. This major publicity and proselyting effort was overseen and coordinated by Dale Z. Kirby, a member of the Salem Fifth Ward, who served as the Salem and Redmond Regions public affairs director and as a member of the Portland Temple open house committee.

As an additional effort to bring positive publicity about the Church and its programs, Brother Kirby met with Salem Mayor Sue Miller on 7 November 1987. At the meeting Mayor Miller signed a proclamation designating the week of Thanksgiving 1987 as Family Week in Salem.

Three weeks after Brother Kirby's meeting with Mayor Sue Miller, he along with Ronald Jolly and W. Paul Hyde met with Oregon Governor Neil Goldschmidt. Governor Goldschmidt had also signed a State Proclamation proclaiming Family Week in Oregon. From Kirby's Journal came the record of the meeting with the Governor.

Prior to our meeting today with Governor Neil Goldschmidt a large number of citizens were in the reception hall just outside the governor's office. All were there to visit with the governor. At 10:00 an aid from the governor's office came out and shouted, "The governor will now meet with the delegation from The Church of Jesus Christ of Latter-day Saints." Everyone turned to see who these delegates were. I was pleased to represent the Lord's Church in the halls of state government among the citizens of Oregon.

The local paper published photos of these two meetings with public officials. Several months later an invitation to the citizens of Oregon to attend the Portland Temple open house was delivered by

the major newspapers of Oregon. This insert, telling of the history and purposes of the temple, went out on a Saturday and included the office phone number of Dale Kirby, so he went to his office to answer the telephone if any called about the insert and the Church. About fifty calls came. Most were polite and positive; some had questions about the temple open house, the Church of Jesus Christ of Latter-day Saints and the House of the Lord. Other calls were negatively ugly, attacking Joseph Smith and the doctrines and practices of the Church. One specific letter came full of serious, seeking questions. It came from a young seminarian in training to be a clergyman at a monastery in the valley. "John" (not his real name) invited Dale Kirby to his austere room to teach him the gospel. The meeting had to be done privately and thus after dark. Kirby would have to enter the back door of the abbey at the approved time. After four spiritually powerful gospel discussions "John" told Brother Kirby he was renouncing his vows, with plans to return to Idaho to look up his "Mormon" high school friends, some of whom would be back from their LDS missions.

The Church and its doctrines as explained in the invitation brought additional opposition through the mail. Nearly one hundred letters came to Kirby's office in the next weeks, some filled with nasty and threatening notes written across the invitations.

Prior to the planned open house and dedication, many members of the Salem Oregon Stake assisted in preparing the temple for the events. Priesthood bearers spent several hours unloading and placing the desks, chairs, the altars and other furnishings of the House of the Lord. Some spent days hanging pictures. The sisters in the stake assisted in dusting, vacuuming, and cleaning the entire temple. They also washed the windows before the open house. This thorough cleaning was repeated by the sisters between the

open house and the temple dedication.

Overcoming the Opposition

Additional efforts to thwart the work of God came when a clergyman from another faith gave out “anti-Mormon” books during the open house. However, Dale Z. Kirby noted in his autobiography:

The Church leaders wisely maintained ownership of the sidewalk and road into the temple. Thus the opposition was forced to do their evil activities a long way from the Temple. Someone placed a garbage can just beyond this man on Church property. Many of the Saints took books, but threw them into the can; because of trespass laws, he was unable to retrieve them. Thus others were prevented from reading these lies. The books were later shredded and recycled following the open house.

Among those who attended the five-day open house was the Associate Pastor of the Calvin Presbyterian Church in Lake Oswego. In the following six months Kirby exchanged thirty pages of letters with this good Christian man. Some day the gospel seeds sown by these discussions will sprout.

Other gospel seed sowing efforts were done by Kirby prior to and during the week of the Portland Temple open house. His report to the temple open house committee included:

- Worked with Ray Baum (former member of the Salem Fifth Ward), State Representative from LeGrande, Oregon who made a presentation to the House of Representatives and on the Senate floor. Gave invitations to the open house to all State Senators and State Representatives.
- Took ten members of the Oregon Legislature to the temple on two different days in my VW van.

-
- Placed open house invitations in several motels up the I-5 corridor.
 - Made five trips to the temple with non-LDS relatives, neighbors and friends.
 - Spent part or all of five days at the Information Center on the temple grounds. The clergy day was especially fulfilling.
 - Took TV spots to the cable station in Salem.
 - Sent out 140,000 invitations via the *Statesman Journal*.
 - Answered or helped answer five hundred and thirty phone calls inquiring about the temple and the Church.
 - Sent out forty-five personal open house invitations, which I personally signed.
 - Placed one hundred and twenty copies of the Book of Mormon in LDS-owned Comfort Inns in Albany and Woodburn.
 - Took radio spots regarding the open house to five radio stations in the greater Salem area.
 - Took the video "A Temple for Portland" to the Salem Viacom TV station. They telecast it ten times in the days prior to the open house and several times each day of the open house.

The numbers of Salem Oregon Stake members involved in the open house went beyond two hundred. They acted as tour guides, parking attendants and otherwise assisted. Several stake members played the organ in the third floor chapel. Also included were a number of youth who helped visitors put on special shoe coverings to protect the temple carpet. By the end of the event 314,260 individuals had seen the grandeur of the House of the Lord. Personnel at the information tent gave out about 8,000

copies of the Book of Mormon, 7,000 temple editions of the *Ensign*, nearly 80,000 pamphlets about the Church and 4,300 pictures of the Savior. On the final day July 8, 21,862 people visited. Six hundred missionary referral cards were signed by attendees. From comment cards came the following statements:

- This would be what I expected in Heaven. So lovely and pure.
- It was truly the most beautiful experience of my life. I would like to get married here.
- I've been away from the Church several years now. I haven't felt the spirit in all that time. This experience today has convinced me that I must come back. I'll see you in Church tomorrow.
- I was very impressed by the sharp and crisp appearance of youth in the temple. I was able to talk to one young man. I have never been more impressed.
- I feel very grateful . . . to see the temple. It feels like God is very close here.

Following the open house, hundreds of volunteers from the Salem Stake assisted in the total cleaning of the temple in preparation for the dedication.

The Prophets Dedicate the Portland Oregon Temple

The dedication of the Portland Oregon Temple provided a spiritual feast for Church members in Salem. The aged Prophet Ezra Taft Benson presided over the dedication with the assistance of his counselors President Gordon B. Hinckley and Thomas S. Monson, who turned sixty-two that day. President Benson laid the cornerstone of the Temple. It was placed on the Southeast corner where the most light from the sun shines upon the Temple.

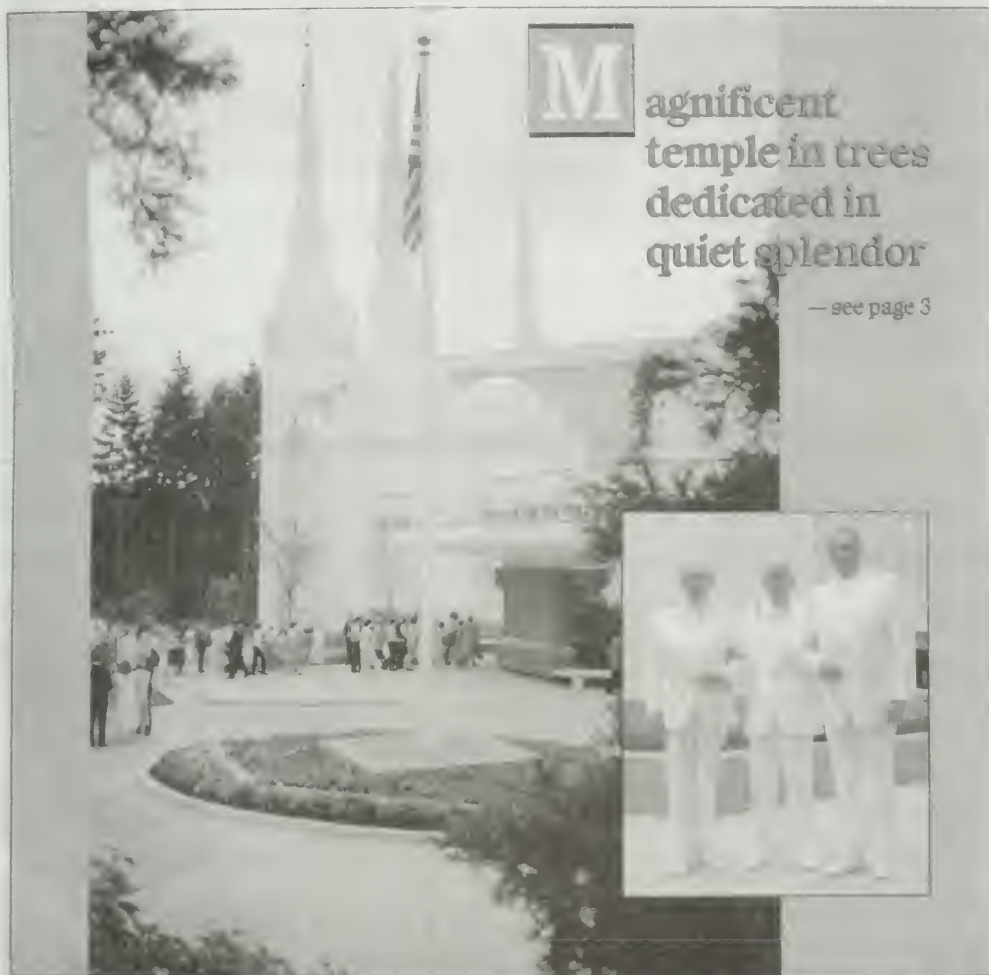
President Benson presided over and spoke briefly at three of the eleven dedicatory services. Presidents Hinckley and Monson led the other eight sessions. President Hinckley delivered the dedicatory prayer.

WEEK ENDING AUGUST 26, 1989

Church News

Published by the Deseret News, Salt Lake City, Utah

THE CHURCH of
JESUS CHRIST
of LATTER-DAY
SAINTS



M

agnificent
temple in trees
dedicated in
quiet splendor

— see page 3

50 years - a life's work of war-torners' celebration of individual lives — page 5

Church News Features Portland Temple dedication 14 August 1989

A total of 40,942 Church members from the thirty-two stakes

in the Portland Temple district attended the dedicatory services held August 19-21, 1989. At that time 90,000 members of the Church lived in the temple district. All of the Quorum of the Twelve participated in the services. Ten additional General Authorities came.

Since these powerfully spiritual, uplifting events, thousands of the members of the Salem Oregon Stake have participated in the opportunities provided by priesthood ordinances available in the temple. Hundreds have been “endowed with power from on high,” unnumbered couples have been sealed for time and all eternity. Likewise, thousands have provided proxy temple ordinances for ancestors who died without receiving them during mortality. These ordinances have been made possible by the worthy youth and the faithful and dedicated adults of the Salem Oregon Stake who served as saviors on Mt. Zion.

With such easy access to the House of the Lord and participation by stake members in temple related service, there came greater spiritual strength into the Salem Stake. In the 1989 Annual History of the Salem Stake a report of the activity level in the three fold mission of the Church was included. This report given by President Papworth in the spring 1990 stake conference reads as follows:

The Salem Oregon Stake is blessed with choice families of high activity and spiritual commitments. Our stake is relatively small which has its benefits as well as its drawbacks. The mission of the Church is stressed and we have tried to focus on the three parts of that mission.

Proclaiming the Gospel

Convert baptisms are progressing this year and we feel good about our new Stake Mission Presidency and Stake Missionary staffing. Our stake needs more member referrals which is our focal point right now.

We have the highest number of full time missionaries now that we have

had in the history of our stake. Excellent missionaries.

Redeeming the Dead and Temple activity

Endowments are down lately due to the Portland Temple coming on line. Many members postponed trips to Seattle to wait for the opening of the Portland Temple. We have had, in the last six months, a dramatic increase in temple recommend holders as well as temple ordinance workers. The Portland Temple will be a great blessing in the lives of our people. The youth especially can focus on the temple for their marriages.

Perfecting the Saints

Most of the statistics related to this area show progress in Sacrament Meeting attendance, Relief Society attendance and Visiting Teaching, among others. Some decreases are in Home Teaching, Melchizedek Priesthood attendance and youth attendance. We have concern over these areas and are responding appropriately through our Stake Melchizedek Priesthood Committee and Stake Aaronic Priesthood Committee.

General Authority visits to stake conferences bring a lot of blessings and opportunities into the lives, homes and families of stake presidents. Ann Papworth's writings have included how providing housing for general authorities blessed her family. Ann recalls the following incident from when Elder Robert D. Harbertson of the Seventy came:

Elder Harbertson suddenly asked a couple of our girls if they had read the newest *New Era* magazine, which they rather embarrassingly admitted they had not. He chastised them a little, and informed them that he had written an important article that they needed to read, "The Eye of Faith"—and then, to write a 'report' and to share their feelings as to the contents of what they had read. They did as asked, mailing it to him, and in the letter he sent following his visit to our home, he complimented them and thanked them for following through on the assignment.

When Elder Yoshihiko Kikuchi came and stayed in the Papworth home he turned his attention to John and Jeff, the young sons of Allan and Ann. Ann wrote the following:

On Saturday afternoon, while visiting with the family, and especially John and Jeff, he asked them pick ten nice shiny apples from our small orchard and bring them in to him, which they promptly did. During his talk the following morning, he called the boys up to assist him in opening the large, brown paper bag, and line up the apples on the railing adjacent to the podium. He then proceeded to share a message he felt pertinent at the time to the members of the stake—stressing the importance of full tithe paying by each of them and the profound blessings experienced through obedience to that principle.

Sometimes visits by a general authority to a stake president's home brought other than spiritual experiences. Sister Papworth tells of new mole holes in the lawn, snakes found by the Papworth boys and shown to the priesthood leader, a cat run over in the driveway and weekends with disrupted power and water services.

When Elder Robert D. Hales of the Quorum of the Twelve came, his visit was on the weekend of the highly anticipated BYU-Miami football game, so he asked the Papworths to record it. Following the Saturday evening session of conference as he was about to leave the chapel, Ann recalls:

[An] anxious member of the stake rushed in to update us on the status of “the game”, and Elder Hales quickly responded that he didn't want to hear anything about it, as he was going to our home to watch it shortly thereafter!! Following business that needed to be taken care of at the Church, he and Allan arrived at home and we proceeded to have a bite of dessert while Elder Hales comfortably ‘planted’ himself on the couch, intently watching an extremely exciting upset game, as BYU defeated Miami with a score of 28 to 21 with Ty Detmer as player of the game. He seemingly had nary a care in the world as we viewed that game until nearly 2:30 a.m., but I watched Allan as he somewhat nervously tried to enjoy the game but had wanted those hours to review his thoughts to be presented the following day.

Realignment of Stake Boundaries

As stake leaders encouraged all to participate in all phases

of the three-fold mission of the Church as directed by the Salem regional representative Keith Martin, there began to be discussion in the Spring of 1990 by stake presidents about possibly realigning the stake boundaries of the Salem, Salem East, Keizer and McMinnville Oregon Stakes. Elder Martin assigned Dale Z. Kirby, regional executive secretary, to gather information from the units of each stake involved so that an informed decision could be made regarding the possibility of changing the boundaries of the four stakes. Kirby was to find out the number of active Melchizedek Priesthood bearers in each ward, the number of current temple recommend holders, the percentage of sacrament meeting attendance and other useful information. This assignment took Br. Kirby to nearly every ward in the four stakes to meet with the ward membership clerks. He then took the data and displayed it on a six by eight foot tack board containing a detailed map of the four stakes. By using different colored map tacks he designated where Melchizedek priesthood bearers lived in the wards of the stakes and other data. This process took many hours of travel and effort. Fortunately Kirby's VW van was big enough for the tack board. Along with the board, Brother Kirby prepared a written statistical report for Keith Martin.

Late in the summer of 1990, Elder Keith Martin and Dale Z. Kirby met to study the map and data in an effort to make a wise decision. From Kirby's autobiography is a description of that day's events:

Elder Martin and I met in the conference room of the CES offices on Hawthorne and Center streets. The room included a large table for the map board with its hundreds of map tacks. Both of us came in the spirit of fasting and prayer. Together we studied the map and the written statistical report. Elder Martin then took out a piece of red yarn. He placed it over the map several times, showing the various boundary changes and leadership possibilities. After some time he proposed changes he felt reasonable. I agreed. We then knelt

and prayed for the Lord's confirmation of our decision which came peacefully to our hearts and minds. Meanwhile the stake presidents, Allan Papworth, Roger Egan, Paul Jones and Alvin Morgan Jr. were awaiting our phone call to come to learn about the possible changes in their stakes. They soon arrived. The possible changes were thoroughly discussed. The influence of the Holy Ghost brought a unity into their minds concerning the proposed changes. All voted to sustain the changes. Elder Martin then took my sharp pocket knife and cut the map along the new stake boundaries. He then gave each stake president his map of his new stake area. Elder Martin then instructed them on the process of membership record exchanges.

This meeting left the four involved stakes with the following alignment of the wards:

Keizer Oregon Stake:

Fairgrounds	Salem 3rd
Jan Ree	Silverton
Keizer 1 st	Woodburn 1 st
Salem 1 st	Woodburn 2 nd

Salem Oregon Stake:

Salem 2 nd	Gates--from the Salem East Stake
Salem 4 th	Stayton--from the Salem East Stake
Salem 5 th	Four Corners--from the Salem East Turner Stake

McMinnville:

Dayton	Yamhill
McMinnville 1 st	Newburg 1 st
McMinnville 2 nd	Newburg 2 nd

**Salem East: (Stake Center moved to Dallas and
renamed Dallas Oregon Stake)**

West Salem	Lincoln City
Dallas	Monmouth 1 st --from Salem Stake
Willamina	Monmouth 2 nd --from Salem Stake

The four stake presidents next arranged to visit the affected wards to announce the changes. These moves had an emotional impact on the individual ward members. Years-old friendships and Church associations were changed in big ways. Monmouth Bishop Jerry Shinkle reported that when President Papworth made the announcement in Monmouth, he and members of the ward shed tears over the changes, an evidence of the long-lasting friendship and love they had enjoyed.

With these changes came new opportunities to develop additional loving relationships in the service of the Lord. In the Salem Stake there were new leadership opportunities in the quorums and auxiliaries. There would be additional travel time to the Gates Branch in the Santiam Canyon where members of the Lord's Church were warmly welcomed by the Salem Stake Presidency and stake members.

Whenever President Papworth visited the wards and branches in the stake for ward conferences or other purposes, he prayerfully prepared talks to help strengthen the members of the specific unit to be visited. He always kept a large file of these sermons, the wards in which they were given and the date of the visit and at times he referred to these.

Throughout these years there continued to be many fund-raising projects by the wards to pay their own and the stake

budgets. This all changed on 19 November 1989, when local units were informed that all budget expenditures would come from the general tithing fund of the Church. Some would later miss the unifying opportunities for the Saints to labor shoulder to shoulder in work projects that fostered unity and fellowship among them as they sacrificed their time and talents to build the Kingdom of God. However, many rejoiced at this major change because without budget projects the Church leaders and members could now focus on other elements of Church activities.

Salem Regional Conference

In August of 1991, members of the Salem Stake participated with the other five stakes in the region in a Salem Regional Conference. For many months prior to the two day conference, planning meetings were held under the direction of Robert E. Wellss who assigned the details to Regional Representative Douglas DeHaan, John Bell, former member of the Corvallis stake presidency, and Dale Z. Kirby, regional executive secretary. Elder Wells' concern for the security of the members of the Quorum of the Twelve caused the committee to have security personnel from Oregon State University to thoroughly inspect the University's Gill Coliseum to be sure Elders Boyd K. Packer and James E. Faust would be safe. Several members of the region who were in law enforcement and security professions were called upon to assist during the conference. The Apostles were both accompanied by Church security personnel who slept next door to the Brethren in the Corvallis Motel where they stayed. Furthermore, these Brethren took different cars along different routes to their meetings.

Both the priesthood leadership and also the general membership sessions of the regional conference were well attended with

inspirational and edifying messages given by Christ's special witness. An inspirational choir made up of members of the stakes in Salem was led by Dr. A. Laurence Lyon with Anne Kirby serving as the conference organist.

Ward Bishopric and Boundary Changes

Following the regional conference several changes in the bishoprics of the Salem Oregon Stake took place. When President Papworth reorganized the bishopric of the Fifth Ward on 3 November 1991 and ordained Alan Wynn as Bishop, he may not have known that he was laying his hands on his successor in the stake presidency. Bishop Wynn's Councilors were Daniel Darr and Michael F. Schloegel.

At the time of Bishop Wynn's call, Presidents Papworth, Peterson, and Rafn had decided to add some members to the Turner Ward from other units in the stake to add strength to the small Turner Ward. According to Tim Grenz, then stake executive secretary, when a plan for this change was submitted to the Area priesthood leaders, they turned it down. (A later change in ward boundaries did add a small number of families to the Turner Ward.) Soon after the original plan to move these families, Elder Robert Wells of the Area Presidency called President Papworth indicating that "he wanted to find a piece of property, build a new ward building, and create two new wards." This directive surprised the stake presidency who gave Tim Grenz the responsibility to begin the project. With the help of Randy Newman of the Church's land acquisition department, Tim found a site on Boone and Battlecreek Roads that met the Church guidelines for meetinghouse property. However, the property was ten acres, twice as much as needed, and there was an attempt to stall the purchase by another potential

buyer who wanted to establish a mobile home park on the property. A home builder in the area, Gordon Miller, came to the aid of the Church when he approached the City of Salem and objected at the variance that would have allowed the mobile home park. He succeeded in preventing the variance at his own expense. Due to some technicalities, the City of Salem rejected the proposed meetinghouse plans. The Church gave Tim Grenz the assignment to resolve the requirement issues of the City of Salem. He wrote of his efforts:

The first thing I did was approach all of the churches in the City of Salem and logged the location and parking spaces associated with each church. The second thing that I did was approach the nearby neighborhoods and secured a petition stating their support of the larger parking lot so that excess parking would not occur in their streets. The last thing I did was go to the Salem Ministerial Association (SMA) and made a presentation to the other ministers and pastors explaining our situation and how this affected all of the congregations in the city. I was successful in securing their endorsement. I delivered the parking plan, the petition, and the SMA's endorsement to the city planners of Salem and presented our case. I met with a staff member and, even though we had all of the information supporting our position, the staff member challenged our building schedule. The wards had overlapping meeting times which created a need for additional parking. I felt impressed to tell her, at that time, that we needed to go "off the record," she agreed and minutes of the meeting stopped being recorded. I pointed out to her that any first year law student would have no trouble defending her challenge to our position. Because of the separation of church and state, the City's attempt to dictate how our meetings are scheduled would be met with great opposition. At that point, we went back "on the record" and I asked her if she had any more questions. She stated that she did not. The meeting was concluded and within an hour I made a telephone call to Brother Bean, Church attorney for the Area, and told him that the Salem City Staff's position had changed and they were in support of the construction going forward. A public hearing was held, our variance was granted and construction began.

Shortly after the successful conclusion of this divinely

guided process, Tim was contacted by Paul Wulf who purchased the surplus five acres from the Church for \$205,000. In 2007, Brother Tim Grenz looked back at his involvement in the process and wrote:

The Church sold half the property for \$205,000 which more than paid for the cost of the property the Church owned on that site. It was a humbling experience to go through this process and see the Lord's hand from the beginning. From the initial shock of being asked to form two wards and the challenges we faced through the entire process, it was impressive to see the work of the Lord go forth. I was blessed to be part of this process but do not assume any credit to myself. My testimony and faith were strengthened and I'm glad to have been able to observe this entire process.

This involvement with city government was one of the factors that motivated Tim Grenz to run for, and successfully be elected to, the Salem City Council.

The Release and Passing of Allan Papworth

President Allan Papworth received his release as stake president 15 September 1993. This concluded a fourth of a century of major ecclesiastical leadership service in Salem beginning in the 1970's. His concluding remarks exhibited his great love for members of the Stake and his own personal humility. Said he:

Our presidency has been a great test of your faith, but beyond that, you have demonstrated time and time again your faith by what you do, by how you forgive and how you consecrate and sacrifice for the Kingdom of God. Many of you have been called upon to struggle through great adversity, through illness, death of loved ones, through marital hardships, the difficulties of being single parents, financial hardships, unemployment, and so much more. You have done so with such dignity and faith in the wisdom and love of your Eternal Heavenly Father. I have learned from you how you have endured your crosses and have held to that iron rod. Thanks for your patience with our imperfections and bumbblings.

Former President Papworth now had more time to spend with Ann and his children as he shared his love, energy, and hobbies with them.

One of Allan's favorite hobbies was running, especially with his family. On 20 April 2002 he was enjoying a morning of exercise with his daughters Kathryn, Carol and Shauna in the Lake Oswego area in preparation for the Hood to Coast race. As they were finishing their run, Allan collapsed from a sudden heart problem.

The first passerby who stopped was a medical doctor who administered CPR and they called for emergency help. Brother Papworth was taken to a Tualitin hospital where he passed away four days later on April 24th. His funeral was held on his 61st birthday, April 29th. The service was one of the largest gatherings ever held in the stake center, evidence of the people he touched and their love for him. The funeral speakers extolled Allan's exemplary life, powerful priesthood leadership, and sterling character.

Ruth Greaves, who had served as stake Relief Society president under President Papworth, said of him at his services:

The moment you saw him you felt his light. There was a special handshake, maybe accompanied by his arm around your shoulder, the pat on the back, a tiny squeeze. Or "How are you doing, buddy?" while grabbing your elbow and giving your arm a gentle punch. Actions punctuating his greeting. And always . . . the eyes . . . the light in his eyes and they were totally focused on you. He loved the touching, the warmth, the humor he could share with those of all ages.

Chapter 10

For the Strength of Youth 1993-2002

President Allan Papworth's nine year calling as president of the Salem, Oregon Stake ended September 15, 1993. Presidents J. Roger Peterson and Bruce Rafn served as his counselors the entire time. Alan K. Wynn received his call from the Lord to serve as the seventh president of the stake. Carl N. Byers and Neil F. Lathen became his counselors. President Wynn had moved into the stake in October of 1989 as Chief Financial Officer of Truit Brothers Inc. He earned his degrees in higher education at Brigham Young University and was a licensed pilot. President Wynn was thirty-four years of age when called, but had Church experience as an elders quorum president and bishop of the Salem Fifth Ward, a calling he held just twenty-seven months when called as stake president.



Carl N. Byers, President Alan K. Wynn, Neil F. Lathen

Preparing More and Better Missionaries

President Alan Wynn began his service as stake president at the time the Apostles and Prophets were asking for more and better missionaries who were prepared to serve as full-time preachers of the gospel. The responsibility to train the young men was that of parents and ecclesiastical leaders, primarily bishops who preside over the Aaronic Priesthood and stake presidents who train and guide the bishops. Presidents Wynn, Byers and Lathen immediately focused on the training of youth leaders, providing strong youth programs and activities in the stake and setting goals to increase the number and preparedness of young men and women joining the missionary force of the Church.

A Bishop's Experience at his Calling

In October 1993, when young Wynn began his calling as stake president he was still the bishop of the Salem Fifth Ward. When thirty-one year old John Bestor and his wife attended sacrament meeting in the ward after returning from vacation in Utah, they wondered together why it had taken so long to call a new bishop. A few days later they got their answer when President Wynn called John as the bishop of the Salem Fifth Ward. After two prayerful weeks he chose Timothy A. Grenz and James Scott as his counselors. In 2007 he wrote from Nairobi, Kenya where he was working in the U. S. Embassy:

I was blessed immediately with the ability to remember everyone's names, their callings and other details that helped me during the first few months as bishop. I also vividly remember that many skills and traits I had developed up to that point in my life were used and called upon now as a bishop. How quickly I learned and realized that God knew me well, both my strengths and my weaknesses. I recall having to handle several disciplinary matters early in my administration. These councils were most spiritual for me. One time with-

in a few months, I recall being alone in the bishop's office and laying flat on my back . . . crying; I was simply overwhelmed with everything I was asked to do.

Many Latter-day Saint bishops called by the Apostles and Prophets have felt the same way.

Boy Scouting in the Salem Stake

Historically the Apostles and Prophets of the Church have encouraged the implementation of the Boy Scouts of America program as the activity arm of the Church to develop the skills and character of the young men of the Aaronic Priesthood, thus preparing them to endure the rigors of full-time missions. The Boy Scout advancement program coupled with the spiritually developing Duty to God award program provided a balanced method for the growth of spiritual strength in the young men.

In 1994 Malcom Nichols, Former District Scout Executive of the Cascade Council, did a study of the lives of 300 Eagle Scouts from the greater Salem area. Results of the survey show the impact of Eagle Scout achievement in the other elements of a young Latter-day Saint man's life:

- 100% graduated from high school
- 81% attended college
- 32% earned a masters degree or higher
- 76% earned their Duty to God award
- 89% served two year missions
- 79% attended seminary

Nichols' research showed that 77% of the respondents stated that the greatest factor in reaching their Eagle Scout rank was the encouragement and influence of their parents while 23% reported

that Scout and priesthood leaders were the greatest factor. The survey showed dozens of families in the Salem Stake wherein there were multiple Eagle Scouts. Some of these families and the numbers of Eagle Scouts therein from the current stake included Eldon and Ruth Greaves (5), Robert and Jana Gunn (6) and Ross and Kathy Griggs (8). During President Wynn's administration dozens of family-centered Eagle Scout Courts of Honor brought the pride of accomplishment to the young Eagles and their parents.

Beyond the encouragement of such valiant parents were the dedicated efforts of thousands of leaders in the stake and ward levels in the Salem Oregon Stake to bring success to the boys in Scouting. The list of these would be nearly impossible to compile. Malcom's study indicated that in the Salem, Keizer, and Monmouth Stakes there were 88 Scout units that included 22 Cub Packs, 22 Scout Troops, 22 Crew and 22 Teams in Polk and Marion Countries. He wrote:

As volunteers, Den Mothers, Cub masters, Scoutmasters, Unit Committees, and Institutional Representatives serve in Scouting, freedom rings as each boy grows in self reliance; Cub Scouts (taste self reliance), Boy Scouts (taught self reliance), Explorer Scouts (test self reliance), and Scouting helps them raise the bar to reach higher goals and expectations.

These hundreds of volunteers and their high level of leadership and dedication were symbolized in the awarding of the Silver Beaver Award. This national award was given to eight members of the Salem Oregon Stake between 1975 and 1996. Those so honored and their position when they received the award were:

Silver Beaver Award	Date	Position	Council
1. Iris Runner	Jan. 1975	Stake Primary	President Cascade
2. Ted White	Feb. 1979	Scoutmaster	Cascade

3. Richard Bolton	March 1980	Scoutmaster	Cascade
4. Stanley Nicolaysen	Jan. 1984	Council President	Cascade
5. Russell Richards	Feb. 1986	Scoutmaster	Cascade
6. Richard Lee Gray	May 1988	Scoutmaster	Cascade
7. Larry Peterson	Jun. 1990	Scoutmaster	Cascade
8. Marilyn Goodwin	Feb. 1996	Den Mother,	Cub Pack Cascade

Many other stake members have served in various leadership positions in the scouting program. Bill Claussen and Stanley Nicolaysen both served as presidents of the Cascade Council. Stan attended several National Jamborees, with his family sometimes going with him. He made substantial financial contributions to the construction of Camp Pioneer and, as the sign on the lawn states, was the major contributor to the purchase of the Boy Scout Council office building on South Liberty Road in Salem which is therefore called the Nicolaysen Service Center.

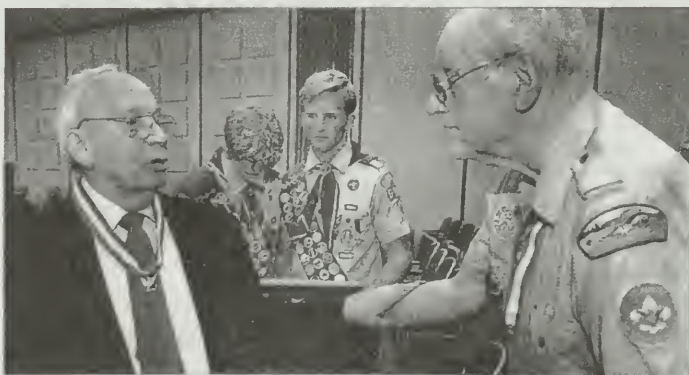
A Distinguished Eagle Scout

Charles F. Foulger, longtime priesthood leader in the Salem Stake, received the Distinguished Eagle Scout Award in an impressive ceremony 14 October 2001. He was nominated by Malcom Nichols. Over 400 Scouts and Scouters attended the award ceremony. Sixty personal letters of congratulations came. Charles earned his Eagle Scout Award in Troop 1 in Ogden, Utah in 1923 and honored the ideals of that rank for over seventy-eight years. At 92 years of age Foulger became numbered among only about 1,500 Distinguished Eagles in the nation since the award's inception in 1969. In 2001 he was the second oldest living Eagle Scout in the USA. Gordon Smith, a resident of Salem's Fourth Ward when he was the president of the Oregon State Senate, was likewise a Distinguished Eagle Scout. At the award ceremony

Foulger received an American flag from Senator Smith that had flown over the nation's capital. Brother Foulger's exemplary life and the well-attended, dignified program inspired dozens of boy scouts of all ranks who witnessed the ceremony.

During President Wynn's administration many other new and traditional activities strengthened the youth of the stake. These activities included the annual father and son campout in the Santiam Canyon. This traditional activity, always held in May, celebrated the restoration of the Aaronic Priesthood by John the Baptist in May of 1829. A father-daughter campout gave the young women of the stake an equal opportunity to spend time with their dads.

92-YEAR-OLD RECEIVES DISTINGUISHED EAGLE AWARD



PRESENTATION: Stanley Nicolaysen (right) greets Charles Foulger after Foulger was given the Distinguished Eagle Scout award, the highest honor in Scouting. Foulger's grandsons Scott Clawson (back left) and Steve Clawson were involved in the presentation of colors during the ceremony Sunday in Salem.

Scout honored once again

Charles Foulger is one of only about 1,500 — and maybe the first in Salem — to receive the accolade.

BY DAN de CARBONEL
Statesman Journal

In 1923, Charles Foulger received his Eagle Scout award from Troop 1 in Ogden, Utah.

Seventy-eight years later, he was honored again.

On Sunday, the Salem resident was presented with the Distinguished Eagle Scout award, a tribute to a lifetime of living up to the ideals of Scouting.

Surrounded by friends, family and many of the Scouts he helped nurture in his several decades as a volunteer, Foulger was honored at the Salem Oregon Stake of The Church of Jesus Christ of Latter-day Saints.

Speaking on his grandfather's behalf, David Darling told the audience Foulger's great gift is his ability to lead by example.

"He doesn't realize how much he's impacted our lives or touched us," Darling said. "But he would like to challenge us. He'd want us to serve one another in the way he has served others."



HIGHEST HONOR: The Distinguished Eagle Scout award is a tribute to a lifetime of living up to the ideals of Scouting.

Foulger, 92, is thought to be the first Salem resident to be honored with the Distinguished Eagle, which has been awarded only about 1,500

times since the national honor's inception in 1969.

The award is presented to Eagle Scouts who have distinguished themselves in their life work, service to church and to their communities. Other recipients have included U.S. Sen. Gordon Smith of Oregon and former President Ford.

Foulger, retired owner of a line of women's wear shops, used his business expertise to handle the finances for and to fund several area church buildings, including the Salem Oregon Stake.

He credited his experiences in the Boy Scouts with helping him become successful in business. As a church official, he was an active proponent and supporter of Scouting.

"He's a quiet man but a great leader," said Malcolm Nichols, a longtime friend and the person who nominated Foulger for the award.

Foulger is the oldest living Eagle Scout in the Cascade Pacific Council, stretching from the Cascades to the Oregon Coast and Albany to Kelso, Wash. Only three others from the council have been honored with the Distinguished Eagle.

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The Young Women

Under the leadership of President Alan Wynn, the young women of the Stake enjoyed the same opportunities as their male counterparts for personal spiritual growth. Their Young Womanhood Recognition Award required the same self-discipline and devotion as the Eagle Scout program. The Young Women values of faith, divine nature, individual worth, knowledge, choice and accountability, good works and integrity formed the foundation of the personal progress program that was and is designed to foster spiritual growth in the young women. These values were emphasized at the annual girls camp held in various places included Camp Melacoma near Washougal, Washington and Camp Kilowan just outside Falls City, Oregon and have been a major factor in unifying and spiritually strengthening the young women of the Salem Stake. The various camp themes throughout the years indicated the focus of these well-planned and well-attended camps. Themes included: "Faith in Every Footstep," "Family Matters," "Stand as a Witness," "Stand in Holy Places," and "Feel the Light Within." For many, the highlight of camp was the more than two-hour testimony meeting the final day of camp presided over by President Wynn. These testimonies of the Savior and His restored gospel enjoyed by young women of the stake are the motivating factor in their accomplishing the Young Womanhood Recognition Awards. These awards require long service hours, the acquisition of new skills, and participation in activities that foster spiritual growth and the development of personal talents. An annual Stake Young Women recognition night honored those who accomplished the Young Womanhood Recognition Award.

Youth Conferences

The Young Women and Young Men of the stake joined in the annual youth conferences during the Wynn administration. The Rogue River rafting excursion, held every five years, was the highlight of these conferences. In addition, the youth of the stake were strengthened through seminary, stake and ward firesides, and ward temple excursions to do proxy baptisms for the dead. All of these excellent ward and stake youth opportunities increased the number of full-time missionaries called from the stake from thirty to sixty. The percent of youth marrying in the House of the Lord also increased.

Fostering Spiritual Growth among Adult Latter-day Saints

Meanwhile Presidents Wynn, Byers, and Lathen sought to increase the spiritual growth of the adults of the stake as well. One idea they put forth to foster spiritual growth was the “Forty/Forty Program.” Through this program the stake presidency asked that Church members give forty minutes to scripture study, meditation, and prayer each day the forty days before Easter. Many have testified that personal spiritual growth resulted from these forty day experiences and vowed to personally continue this pattern of daily devotion throughout their lives.

Major Stake Boundary Changes

Personal spiritual growth and sanctification take place through devoted service to the Lord and his kingdom. Stakes and wards have been called “organized service units.” Whenever stakes and wards are divided, Church members receive additional opportunities for service. This was the case in May 1994 when President Wynn created two new wards named the Battlecreek and

Pringle Wards at a special combined sacrament meeting. These new wards were made up of parts of the Salem Second, Fourth, and Fifth Wards.

John Bestor had been bishop of the Fifth Ward for about one year when the new Battlecreek Ward came into existence and Bishop Bestor's residence was in that ward. He became its first bishop. His counselors were Timothy A. Grenz and Brian Haws.

After Bishop John Bestor served three years as the Battlecreek Ward bishop, he moved to Utah for career reasons. Four of his counselors later became bishops in the Salem Oregon Stake. They were James Scott, called when Bestor was released as bishop of the Salem 5th Ward; Gary Lakey became bishop of the Turner ward; Stewart Taylor was called as bishop of the Battlecreek Ward; and Brian Haws was later sustained as bishop of the Pringle Ward. At that same special sacrament meeting at the stake center which included members of the Second, Fourth, Fifth and Battlecreek Wards, President Wynn announced the organization of the Pringle Ward asking Cory Mullenau be sustained as the new ward bishop. Bishop Mullenau chose Andy Anderson and David Lowery as counselors. This realignment of wards resulted from major housing developments near Kuebler Boulevard and the Interstate Five corridor. Plans for the realignment had begun under the leadership of President Allan Papworth.

These two new units met for awhile in the Turner and 45th Street buildings until the completion of the new chapel on Battlecreek Road.

A New LDS Meetinghouse in Salem

In the fall of 1994 President Wynn conducted groundbreaking

ceremonies for a new meetinghouse on land purchased earlier on Battlecreek Road South. This would be the first chapel built in Salem since the dedication of the 45th Street building in September of 1978, sixteen years earlier. On 22 September 1996 dedicatory services for the meetinghouse for the Battlecreek and Pringle Wards took place. President Alan Wynn conducted the service. Elder Steven H. Pond, regional representative, gave the dedicatory prayer. President Allan Papworth and Tim Grenz gave the invocation and benediction. Both men had played major roles in the success of the project.



Groundbreaking Ceremony, Battlecreek meetinghouse site

A major role of any stake president in The Church of Jesus Christ of Latter-day Saints is to oversee the spiritual welfare of all the members of the stake. In order for spiritual growth to occur, each ward in the stake must be led by an inspired and inspiring bishop. The general policy of the Church has been to have stake presidents serve for nine years and bishops for five. During President Wynn's nine years he had the opportunity to choose, recommend to the first Presidency, call and then sustain, ordain, set apart, and train eighteen bishops and branch presidents. They were:

<u>Bishop /Branch President</u>	<u>Ward/Branch</u>	<u>Date</u>
John Bestor	Salem 5 th	Oct. 1993
David Tolman	Gates Br.	Oct. 1993
Eric Sorenson	Salem 4 th	Feb. 1994
Cory Mullenaux	Pringle	May 1994
John Bestor	Battlecreek	May 1994
James Scott	Salem 5 th	May 1994
Stewart Taylor	Turner	Sept. 1997
David Ward	Four Corners	Sept. 1997
Bruce Johnson	Salem 5 th	July 1998
Gary Lakey	Turner	Sept. 1998
Ed Davis	Pringle	Oct. 1998
Gary Forson	Stayton	Oct. 1998
Ken Pierson	Salem 2 nd	Nov. 1998
Hart Laws	Salem 4 th	Sept. 1999
Ted McKillop	Gates Br.	July 1999
Walter Myers	Pringle	Sept. 2001
John Ballard	Battlecreek	Sept. 2002
Terry Wilder	Salem 5 th	April 2002

Salem Stake Relief Society

The success of bishops and the spiritual growth of members of any stake are greatly enhanced by the Relief Society presidents on both the ward and stake levels. During the administration of Alan Wynn, Sister Glenda Hawkins served as president of the Stake Relief Society. In 1999 she established a stake women's conference. The event, usually held a few days before the Church's annual general conference in April, became an annual affair. According to Glenda, the goal of the conference was "to bring the sisters of the Salem Stake something that would feed them spiritually, visually, and physically." Conferences in the following years included classes taught by sisters in this stake as well as from other stakes in western Oregon. At times dramas and musical readings were presented. For the 2001 Conference with the theme "Woman at the Well" Walter Rane, renowned professional artist and member of the Salem Second Ward, painted a beautiful picture of Christ with the woman at the well that was the center of attention. He also displayed his art at the conference. The next year Sheri Dew, a member of the Relief Society general presidency and author of *Go Forth with Faith*, the biography of President Gordon B. Hinckley, came as a guest speaker. The Monmouth and Keizer Oregon Stake sisters were also invited. Sister Dew's popularity as a speaker drew in 1,100 women. Reports indicated that sisters from twenty-nine different stakes attended. This conference, like others, included outstanding music and a delicious luncheon.

All of the efforts of the Salem Stake Relief Society were a big factor in adding spiritual strength into the lives of the sisters of the stake and helping them prepare for the challenges women face in a world without the values of Relief Society.

Salem Stake Emergency Communications

Another element of preparation President Wynn added to the stake was the emergency communications program. In October of 2001 he called Charles Crockett of the Turner Ward as the first Salem Region emergency communications specialist. He was also called as the Salem Stake emergency communications specialist.

Charles worked with the LDS ham radio NET organization that had been functioning in the greater Salem area for many years. Along with these amateur operators Charles set out to increase the number of trained and licensed ham operators within the LDS community in Salem. They also organized the LDS/CTR Ham Radio Club, CTR standing for the “Coast to Ridge” area of western Oregon.

President Wynn Released

Before President Wynn was released he reached the goal he had set to increase the number of full-time missionaries serving from the stake. In 1993 about thirty missionaries received their calls. In 2002 over sixty received calls to serve full-time missions. More than three hundred were called during his tenure of service. This came as a result of the focus on youth by President Wynn and his counselors.

President Wynn’s nine years of service as president of the Salem Oregon Stake ended September 8, 2002. Thereafter he served as first counselor in the Oregon Eugene Mission presidency for three years. His devotion to the Lord continued in high priest group leadership callings.

Chapter 11

Encouraging Individual Spiritual Growth in the Twenty-First Century 2002-2010

Preparation Years

On the morning of September 8, 2002, when Neil F. Lathen gave his first sermon as president of the Salem Oregon Stake, he told those in attendance at that stake conference that he had been informed by the Holy Ghost two years earlier that he could be the next stake president. As one looks at President Lathen's life in the years before his calling, it is apparent the Lord was preparing him for such a high responsibility.

Neil and Dianne moved to Salem in 1971 for Neil to attend law school at Willamette University. Bill Claussen, bishop of the Salem Fourth Ward had grown up with Neil's sister-in-law. She told Bishop Claussen about the Lathens. Through Bill's effort Dianne joined the Church and became an active member. Following graduation the Lathens remained in Salem, with Neil practicing law for nearly forty-one years. He served in numerous leadership capacities in the stake including in the Salem mission presidency, the high council, and the bishop of the Salem Fourth Ward from 22 February 1984 to 30 October 1988. He also served as chairman of the bishop's council during those years. In September of 1993 he became second counselor to President Alan K. Wynn, serving faithfully for nine years. So for nearly two decades President Lathen served in major priesthood leadership capacities.

Not only did Neil Lathen bring to his new calling of stake president many years of leadership experience and the training associated with such service, he likewise brought many other qualities of character that have led to his success. Bill Claussen wrote about President Lathen:

President Lathen is a positive and a happy person, who always remembers everyone's name. He shows great interest in others, asking everyone about what is happening. He and Dianne are always helping out just about everywhere. One of his acts is to regularly send out written "thank you's" and notes of appreciation for just about anything. He stresses prayer, scripture study, and missionary work. He and Dianne are outstanding missionaries and open their home regularly to everyone.

To accomplish the many tasks of the Salem stake presidency, President Lathen chose Bradley Meek and Terry Wilder as his counselors. Wendell Coombs was called to assist with the wide array of executive secretary duties. Dale Griffeth's skills and talents were tapped into and used in his calling as stake clerk.



Bradley Meek, President Neil F. Lathen., Terry Wilder

Desiring to Make a Difference

President Lathen and his presidency immediately wanted to “make a difference” through their ministry. He led them into a pattern of goal setting. The goals he set for the next four years of his presidency included:

- Increasing the percentage of monthly visits by home and visiting teachers
- Increasing the percentage of endowed members holding current temple recommends from 50% to 70% by 2006; that goal was accomplished.
- Increasing convert baptisms
- Activating members of the stake who were not participating in gospel opportunities
- Having each individual in the stake prepared for an emergency with a 72-hour kit
- Encouraging every family to have a one year supply of food, water, clothing and fuel

These last two emergency preparedness items received substantial attention through all the years of the Lathen administration.

Emergency Preparedness

To prepare the stake members for times of emergency, President Lathen directed the organization of a Ham Radio Emergency Network in the Stake. In 2006 the stake purchased eleven short wave radios that were placed in the stake center and in each of the

units of the stake. Charles Crocket and Nathan Toews advised and gave leadership to this effort. They also helped to assist members of the stake attain their amateur radio licenses; more than fifty have done so. The men and women with the operating privileges of a technician's license are in all the wards of the stake. These units have been organized into sections with a section leader called and trained to meet emergency situations.

Training to meet emergency situations has been accomplished by other members of the stake in the Community Emergency Resource Training (CERT) program and in the American Red Cross Organization. The Red Cross Training received by members of the Salem Oregon Stake has made it possible for our meetinghouses to be designated as Red Cross Emergency Shelters. The participation of the Latter-day Saints in CERT and the Red Cross is a part of the effort made in the stake to join the communities within the stake in being a factor for good in society. LDS Church members in the neighborhoods near the stake center and further south in the Chinook Estates neighborhood have become major players in the CERT program.

The greater number of ham radio-operating Church members increased participation in the CTR (Coast to Ridge) club's monthly meetings to exchange ideas and foster unity. There also has been a round table call-in each Sunday evening to make sure everyone's equipment is functioning and to give members practice in the use of their radios. Some nights, twenty to twenty-four radio operators call in. Charles Crocket continued to serve as the regional director of the local Church Emergency Radio System which is a part of the worldwide Church Emergency Network until 2010. The stake has held two mock emergency exercises to test members' preparedness and skills.

A Multi-Region Statewide Conference

In addition to their worldwide responsibility to be witnesses of the Lord to all the world and to His international Church, the fifteen Prophets, Seers, and Revelators continue to fulfill their assignment of visiting the stakes everywhere as much as possible. President James E. Faust made such a visit to the Salem, Oregon Stake in the fall of 2004. The occasion was a multi-region statewide conference that originated from the stake center and was hosted by the stake presidency and their wives. To prepare for the conference, new speakers and broadcast equipment was installed and the building and the grounds were refurbished. The Church brought in a truck equipped with telecasting equipment for the conference.

President James E. Faust presided over the conference. He brought with him Elder Russell M. Nelson of the Quorum of the Twelve, Elder Robert West, and Elder Gary Stewart. Area authorities were also in attendance. President Lathen wrote the following about the visit of these priesthood leaders;

The visit by President Faust was the first time that the Salem Oregon Stake had been visited by a First Presidency member who was actually serving in the First Presidency at the time of the visit. It was a great moment for the Stake. There was a tremendous amount of preparation by a great many people. It was a wonderful spiritual experience for the Salem Oregon Stake. When the multi-stake Conference concluded, President Faust stood and walked over to me and, hitting me firmly in the chest with his open palm, he said, "President, you have a great stake!"

Salem Stake's Fourth Patriarch

The greatness of the stake of Zion is due to the greatness of the individual members and leaders of the stake. Among the truly

great men of any stake are the stake patriarchs. The first patriarch of the Salem Stake was W. Rulon Lee from Corvallis. He served from August 26, 1962 to November 3, 1963, when the stake was divided. At that time, Lowell Brown was called. He served fourteen years until February 8, 1976 when Richard K. Sellers Sr. received the call as patriarch of the Salem Oregon Stake. Brother Sellers served twenty-nine years, longer than any other officer in the Salem Oregon Stake. He gave 1,495 patriarchal blessings. All were transcribed by his wife, UlaRae Sellers. In the October conference of 2004 Patriarch Sellers was released. He later wrote:

Each time I gave a blessing I knew that the recipient thereof was a son or daughter of our Father in Heaven and would one day have the privilege of returning unto that Father as an eternal and exalted being, if worthy. My calling and experience was wonderful.



Richard K. and UlaRae Sellers

Following the release of Brother Sellers as an active stake patriarch, Eldon S. Greaves, a longtime faithful priesthood leader and former bishop of the Salem Second Ward, became the fourth patriarch of the Stake. President Neil Lathen ordained Brother



Eldon S. Greaves

Greaves to the holy office of stake patriarch as per Church policy of him being the only person to lay his hands on the new Patriarch Greaves' head. An instruction booklet written by President Boyd K. Packer of the Quorum of the Twelve guided the ordination and gave brief instruction to the new patriarch. Brother Greaves has taught that "patriarchal blessings have much to do with

an individual's pre-earth life and eternal destiny." During 2008-2009 Brother Greaves spoke twice in all the units of the stake on the doctrines associated with patriarchal blessings and the House of Israel.

Young Single Adults Branch

During President Lathen's administration, Dale Z. Kirby retired from working with the young single adults in his career with the Church Educational System. Brother Kirby, who came to Salem as the director of the institute of religion in 1981, undertook a new direction of destiny when he retired in the fall of 2004. He gave his time to temple ordinance work, family history research, historical writing and family activities. Brother Kirby had directed and instructed seminary and institute of religion classes for thirty-eight years. His career took him to Utah, California, and Oregon. He taught nearly 14,000 students on two high school and thirteen college and university campuses, in two correctional institutions, in early morning seminary, and in evening classes for the non-

student young single adults in the central Willamette Valley. While in Salem, he taught classes on six college and university campuses weekly, visiting some two and three times per week. He also supervised the Lebanon Oregon Stake seminaries. His tenure in Salem was the longest of any institute director, assisting in the spiritual growth of the young adults in the mid-Willamette valley for twenty-four years.

To better assist the spiritual growth of the young single adults in the Salem Oregon Stake, Stake President Lathen organized the Salem Third Branch on October 31, 2004. This branch was formed for all the members of the stake between the ages of eighteen and thirty. President Lathen called James H. Reynolds as the branch president of the new Salem Third Branch. President Reynolds chose Douglas R. Keck and Gary S. Lakey as his counselors. Branch Clerk was Robert Friess with Kent L. Garrett as Executive Secretary. These leaders began the big task of forming a new unit of the Church, necessitating the calling of all the officers to lead the branch and all of the teachers to instruct the branch members. Home and visiting teaching leaders and assignments had to be determined. And the all-important activities committee, a vital organization for this age group, needed to be formed. Meetings of the branch were held in the stake center beginning with sacrament meeting at 2:30 after the Second, Fourth and Fifth Wards were finishing their meetings.

The number of branch members when the organization took place was about one hundred. Nearly fifty of them were called to serve in the branch. With the comings and goings of this age group due to educational pursuits, work changes, missions and marriages, the staffing of the branch was a major ongoing, never-ending part of the work of the branch presidency. The wives of the

five branch leaders were called to serve as advisors to the various branch organizations. Respecting the early months of the branch, Kent Garrett, branch executive secretary and historian wrote:

President Lathen presided and spoke at the first sacrament meeting and noted that the branch had been formed for the purpose of bringing together all young single adults in the stake who had a desire to meet together and he encouraged the membership to fellowship each other and use the opportunity to find an eternal mate. It was determined that only those who wished their records transferred into the branch would be listed as members. If a young single adult did not wish to participate their records would remain in their home ward. A program was developed where teams of young single adults from the branch would visit the ward councils of the units in the stake to obtain names of individuals who needed fellowshipping and then visit and encourage them to join the branch. Because of the transient nature of the branch membership and the number of units in the stake and the large amount of coordination involved in this program it was not a success. Later, a program of inviting bishopric counselors with young single adult responsibilities from the units to visit the branch council meeting was developed and is now in the process of being implemented.

In the first fourteen months of the branch, two changes in the calling of counselors to the branch president took place. On April 10, 2007, Gary S. Lakey was released, Douglas R. Keck became the first counselor and Brent B. Barraclough became the new second counselor. On December 4, 2008, Brother Barraclough became first counselor and Thomas S. Marley was called as second counselor.

These leaders and their wives devoted themselves to providing the spiritual, intellectual, and social opportunities of this age group. To accomplish these, many activities were made available. A reading of the history of the branch provides a glimpse into the hundreds of events the young single adults enjoyed. Events included the regular Church meetings, temple baptism and

endowment excursions, fast Sunday “break-the-fast,” and third Sunday “linger longer lunches,” family home evenings, outings to the Portland Zoo and OMSI, barbeques, water skiing, serving at the Salvation Army food kitchen, providing piñatas and a party at the Salem Outreach Shelter, multi-stake dances and conferences. Added to these were the institute of religion classes, institute of religion student council conferences, and monthly Church Educational System firesides.

All of these gospel oriented opportunities brought a spirit of enthusiastic unity into the branch. This spirit inspired many to serve full-time missions, dozens of individuals received their endowments in the Portland Temple and multiple couples from the branch were married there. Each year several young single adults were baptized into the Church and others returned to active participation in the gospel of Jesus Christ.

To help bring the gospel of Jesus Christ to yet more of this age group and help them into full activity in the stake, President Lathen called Brother William Farr of the Turner Ward as third counselor in the branch presidency. He and Sister Becky Farr were given the responsibility to “work with couples called in the units of the stake to identify and determine the status of the young single adults.” This calling took place July 29, 2007. Brother and Sister Farr served in this calling until November 18, 2007.

On November 18th 2007, President Neil F. Lathen reorganized the Salem Third Branch presidency. He called William Farr as branch president. Called as counselors were David B. Ward first counselor, Larry J. Peterson as second counselor, and Richard H. Workman as third counselor. Greg Millard became branch clerk. On May 11, 2008 Richard Workman was replaced by Blair

Bird as third counselor. The new branch presidency continues the strong multifaceted program in the Salem Third Branch. Jay Short, longtime supporter of young single adults and high council advisor of the Third Branch, has given untold time, service, and personal resources to the young Latter-day Saints of the branch. He and Sister Short have given use of their coastal home to dozens of newlyweds as their honeymoon cottage and a place to celebrate their marriage.

Another type of celebration honored Ty Lakey, a member of the Third Branch, in the Salem City Council Chamber on June 23, 2008. Ty received the Coach of the Year award from Salem Mayor Janet Taylor. Ty was one of thirty-two winners chosen from 180,000 applicants nationwide. Each of the thirty-two NBA basketball teams had chosen a winning coach as a representative of their franchise and Ty represented the Portland Trail Blazers. Upon receiving his award for coaching youth soccer and basketball in the Salem Parks and Recreation Department, Ty was given a standing ovation by members of the city council and spectators that included his family as well as members of the Third Branch and the Turner Ward.

President Neil Lathen summarized his pleasure at the success of the Salem Third Branch by writing, "The branch is a very viable unit. The young single adults are very active and involved. It is a blessing to individuals and a blessing to the stake."

A 150 Year Celebration

In late 2006, President Lathen called former stake president William J. Claussen as the Salem Oregon stake historian. Bill received the assignment to research the history of the stake from its early beginnings through all the years of growth and

development, including the organization of multiple wards, the growth into several stakes, and the construction of chapels. Along with the stake history committee called by the stake presidency, each ward and branch in the stake called ward historians. These ward historians were assigned to prepare ward histories.

These ward histories had a twofold purpose. From them Bill Claussen and his committee were to prepare a stake history. This stake document was to be sent to the Historical Department of The Church of Jesus Christ of Latter-day Saints along with a copy of each ward history. Every ward and stake throughout the worldwide Church had the same assignment. Response to this assignment was excellent. The ward histories became the foundation documents for the stake history.

With the ward histories and the help of the stake history committee, Bill worked long hours during the evenings and many Saturdays and prepared a compact disc about the history of the Salem Oregon Stake. The well-documented CD, which included a historical narration and dozens of photographs, was to be shown at a fireside entitled “Celebrating 150 Years of Church History in Salem, Oregon.”

On June 10, 2007, President Lathen welcomed over 600 members of the Church to the Historical Fireside. Many of these were former members of the Salem Oregon Stake or were members of the stake before its growth and divisions. Some who had received special invitations from Bill and Pam Claussen had traveled long distances to be in attendance. Many people with dignified gray hair attended. The following program was presented:

The Church of Jesus Christ of Latter-day Saints
Salem Oregon Stake Center

Celebrating 150 Years of Church History in Salem, Oregon

June 10, 2007

7:00 p.m.

Presiding: President Neil F. Lathen-Salem Oregon Stake President

Conducting: President Bradley E. Meek-1st Counselor

Organist: Anne Kirby

Chorister: Allison Marley

Welcome: President Bradley E. Meek

Opening Hymn: #293 “Each Life That Touches Ours for Good”

Music by A. Laurence Lyon-Monmouth Ward

Lyrics by Karen Lynn Davidson

Invocation: Richard K. Sellers, Sr.

Introduction of Special Guests: President Bradley E. Meek

Introductory Remarks: President Neil F. Lathen

Video Introduction: William J. Claussen-Stake Historian

“Celebrating 150 Years of Church History”

Concluding Remarks: William J. Claussen

Benediction: Iris Wall Runner

Reception, Refreshments and History Displays by each Ward in the Cultural Hall.

The evening was a joy-filled reunion for those who observed the CD and shared their past experiences together.

In January of 2009, Bill Claussen again took up the assignment of the completion of the history of the Salem Oregon Stake. At a meeting later that month, Bill and stake history committee members Malcom Nichols, Jeff Johnson and Dale Z. Kirby decided to write and publish a History of the Church of Jesus Christ of Latter-day Saints in Western Oregon as it became the Salem, Oregon Stake. Brother Kirby was assigned to use the research materials gathered for the June 2007 fireside as the basis for the book. Other members

assisted in various ways.

For the next fifteen months, Dale Kirby researched materials from multiple individuals, repositories and libraries. He spent dozens of hours in the newly-constructed Church History Library in Salt Lake City and he devoted some time each day to writing the history and appreciated the ward historians who had faithfully kept an account of their wards.

Increasing the Strength of Members and their Leaders

Under the devoted leadership of President Lathen, all leaders in the wards and stake have been asked to raise their level of leadership abilities. For example, he asked the high councilors to study and apply the principals in the new missionary training book, *Preach My Gospel*. In 2008 he also asked them all to memorize the Articles of Faith and he issued a yearly challenge to the high council and all members of the stake to read the Book of Mormon.

President Lathen has annually requested stake members to improve their spiritual lives. In 2009, along with reading the Book of Mormon again, he asked couples in the stake to have kneeling prayer together each night. To further the preaching of the gospel in the stake, he asked that each household invite someone into their homes to be taught the gospel by the full-time missionaries. In this assignment, the Lathens led the way by having Deborah Fawcett into their home to be taught the gospel discussions and she joined the Church. She became a member of the Turner Ward and then the Gates Branch. To help Church members be more prepared in answering questions from non-LDS about the Church, President Lathen asked everyone in the stake to memorize the Articles of Faith. And to help members meet emergencies he has

continually emphasized the importance of the 72-hour emergency kit and the storing of a year's supply of necessities.

Calling and Training Church Leaders

According to the recent policy of the Church, as established by the First Presidency and the Twelve, bishops of wards are called to serve for five years. Branch Presidents serve three years. During the eighteen years of service of President Neil F. Lathen as a member of the Salem Oregon stake presidency he participated in the calling of thirty-three bishops and seven branch presidents. Half of these unit leaders were called when President Lathen was serving as second counselor to President Alan K. Wynn. The list below includes those called by President Lathen during the years he served as stake president.

<u>Bishop/Branch President</u>	<u>Ward/Branch</u>	<u>Date</u>
Kenneth Warnock	Four Corners	10 September 2002
Scott Cook	Salem 5th	16 October 2002
David Orrock	Turner	8 December 2002
Layne Westover	Salem 2nd	29 September 2003
Glen Ingebrigtsen	Salem 4 th	18 July 2004
Jordon Nachos	Stayton	25 July 2004
Jimmy W. Prescott	Gates (Br.)	1 August 2004
James H. Reynolds	Salem 3rd (Br.)	31 October 2004
Bruce Jones	Turner	10 November 2004
Brian Haws	Pringle	4 December 2005
Alan Robertson	Salem 5th	13 October 2006
Eric Coombs	Four Corners	23 September 2007
William H. Farr Jr.	Salem 3rd (Br.)	21 November 2007

George Demcak	Salem 2nd	2 November 2008
Andrew L. Halverda	Stayton	12 July 2009
Lars Olsen	Salem 4th	19 July 2009
Stephen Sellers	Turner	19 July 2009
Phillip Garth	Gates (Br.)	26 July 2009
Jay Short	Salem 3rd (Br.)	21 November 2010
Jeffrey Scott Kelly	Pringle Ward	27 November 2010

Each of these new bishops and their counselors received excellent, detailed training in the heavy responsibilities as president of the Aaronic Priesthood and presiding high priest, a common judge, administrator of the Church welfare program, an overseer of ward finances and records, and the use and security of the ward meetinghouse. A stake president is expected to be an expert in training ward leaders in these five main duties and in all the details within each area of responsibility. President Lathen's amazing memory and attention to detail made him an excellent instructor of newly called bishoprics.

During January and February of each year, the Stake Presidency has conducted ward conferences which other officers of the stake have also attended. These are times when the presidency meets with the ward council, teaches the gospel to ward members, answers questions posed by adult members, and meets with the youth, the Relief Societies, and the men bearing the Melchizedek Priesthood.

Traditionally President Lathen has used the time of his sacrament meeting sermon to re-emphasize goals and activities for ward members during the year. In the 2010 meetings he called attention to the goals of the past and added two more. He asked

each member to read the New Testament testimonies of Matthew, Mark, Luke and John and to study the Book of Mormon account of Christ's visit to the Nephites as recorded in III Nephi. He further requested that each member participate in an effort to rescue the wandering members of the Salem Oregon Stake. He said, "To successfully assist these good people in their return to gospel activity requires a personal interest in the people, time and teamwork." He gave examples of this activation succeeding through his and Sister Lathen's efforts and the work of others in the stake.

In the Salem Oregon stake conference held February 27-28, 2010, President Lathen reported that there were forty-four full-time missionaries serving from the stake. Stake membership totaled 3,702 in the eight wards and two branches of the stake. The December 2009 member progress report indicated that 1,881 of these, or 51%, attended Sacrament Meeting. There were 329 youth in the stake; 82% of them were participating in their Church meetings. There were fifty convert baptisms into the Church and 1,054 adults held current temple recommends.

A Ministry of Charity

During his tenure as stake president, Neil Lathen has given an unusual love and has been highly interested in the welfare of each individual within the stake. Evidence of this love is in the hundreds of personal letters of gratitude he has sent to stake members who have served in various capacities and in special appointments in the stake. These letters have come to stake conference music directors and organists, to head greeters, organizers and others who served at the Annual Nativity Festival and to many others for their service during many stake activities. Furthermore, Neil

and Dianne Lathen have sought to attend every wedding reception held in the stake, bringing gifts for the bride and groom. Dozens of others have been blessed by their visits to them in the hospital. He has attended most funerals. These feelings of concern, love and his desire to be of comfort have endeared the members of the Salem Oregon Stake to President Neil F. Lathen and his devoted wife Dianne.

Chapter 12

A Historical Tribute

Readers of the history of the Salem Oregon Stake may not have become as familiar with the names of Birdie, Jennie, Helen, Evelyn, Freda, Joette, Pamela, Ann, Julene and Dianne as they have with the names Monte, George, Ralph, Hugh, William, Ronald, William, Allan, Alan, and Neil. However the lack of name familiarity and mention in a history does not diminish the great and important roles the wives of the stake presidents have played in the century and a half of history of The Church of Jesus Christ of Latter-day Saints in Western Oregon and in the Salem Oregon Stake.

When Deity saw that Adam was a lone man in the Garden of Eden, Moses quoted God as saying, “that is was not good that the man should be alone; wherefore I will make an help meet for him.” The Hebrew meaning of the designation “help meet” means “a helper corresponding to him or one that is equal to and adequate for him.” This Divine declaration pertained to Eve and all of her worthy daughters who became the help meet companions of the Lord’s stake presidents and all other men of faith in the worldwide Church of Jesus Christ of Latter-day Saints.

Hence this history includes a too often unspoken and certainly inadequately written statement of admiration and gratitude to the ten women who were the wives of those men who served as stake presidents among the Latter-day Saints in the greater Salem area. These sisters have first been devoted Disciples of Christ and additionally devoted wives to their priesthood bearing husbands.

During the often many years that their husbands held priesthood callings, these ten women have reared and nourished spiritually and physically the children in their families, often while their husbands were away from home performing their priesthood duties.

This same recognition and gratitude ought to likewise be given to the wives of the twenty-four counselors in the stake presidencies and the wives of the many stake executive secretaries and stake clerks. Furthermore there have been more than 170 bishops and branch presidents whose wives have sat alone in the congregations of the wards tending children of all ages while their husbands sat peacefully on the stand during sacrament meetings. The wives of the counselors in these bishoprics and branch presidencies have had this same high responsibility. In addition, an acknowledgement of the wives of the other thousands of other stake and ward officers and teachers is due. Some priesthood callings, such as Scoutmaster, have removed husbands from homes for one, two or three weeks at a time and left their wives to care for their children. To all of these sisters in Zion we owe a statement of deep gratitude.

The wives of the stake presidents have always been multi-talented women. Their talents have been called upon to be a confidante, counselor, listening ear and personal adviser. Each has needed to be an expert in nutrition for the meals she provides to keep the president's health and strength at a high level. When General Authorities and other Church officers have come to stake conferences, stake presidents' wives have been called upon to be gracious hostesses and sometimes to speak in conference. With their husbands they have made hospital visits, attended funerals, and attended temple marriages and wedding receptions.

Stake presidents' wives have been the primary nurturers of the children in the family. They have overseen spiritual, emotional, mental and physical well-being of family members. They endeavored to get their children to all Church meetings on time, properly dressed and exemplary in their behavior while there. These sisters have ensured that their daughters receive the Young Womanhood Recognition Award and their sons become Eagle Scouts and receive their Duty to God Awards. And they have assumed a major role in preparing their sons and daughters to receive their endowments, serve full-time missions and be sealed for eternity in the House of the Lord.

Surely in pre-earth life these sisters all received their sacred mortal appointments just as the brethren were foreordained to their priesthood callings. So we thank them, we admire them, and we acknowledge their immeasurable contribution to the Lord's Church in the greater Salem area of Western Oregon. Their essential godlike qualities of love and compassion have motivated them to actions and hours of selfless service that could fill volumes.

President N. Eldon Tanner wrote, "Women, you are of great strength and support to the men of your lives, and they sometimes need your help most when they are least deserving. A man can have no greater incentive, no greater hope, no greater strength than to know that his mother, his sweetheart, or his wife has confidence in him and loves him. And a man should strive every day to live worthy of that love and confidence."

Part II

AUXILIARIES, ORGANIZATIONS, AND PROGRAMS

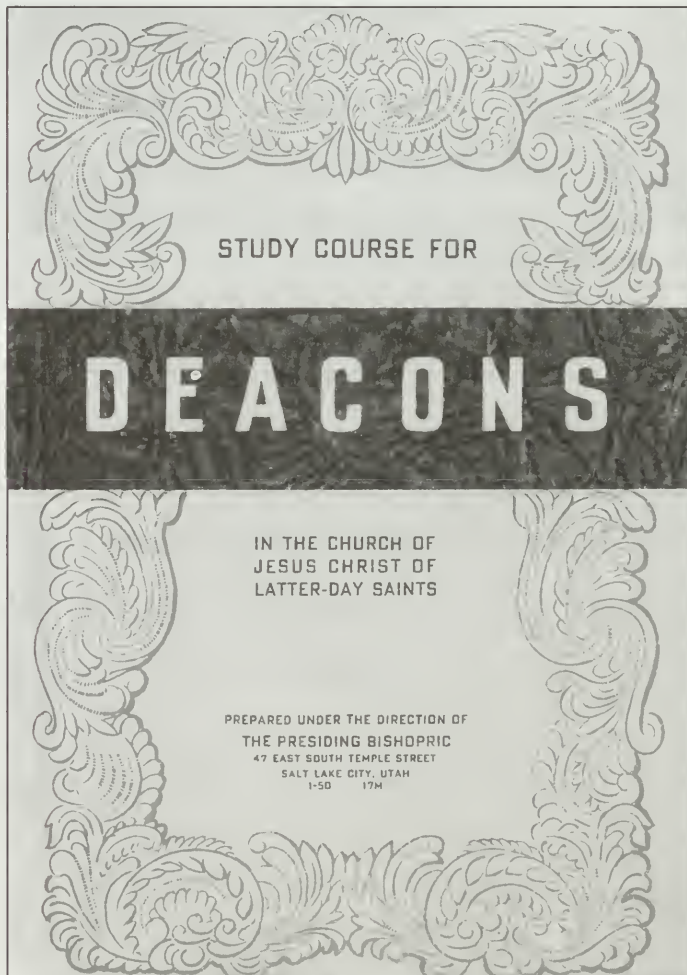
Aaronic Priesthood Young Men

Purposes of the Aaronic Priesthood:

Young men between the ages of 12 and 17 are in a time of preparation and personal spiritual growth.

Accordingly, the purposes of the Aaronic Priesthood are to help each person who is ordained to:

1. *Become converted to the gospel of Jesus Christ and live by its teachings.*
2. *Magnify priesthood callings and fulfill the responsibilities of his priesthood office.*
3. *Give meaningful service.*
4. *Prepare to receive the Melchizedek Priesthood and temple ordinances.*
5. *Commit to, prepare for, and serve an honorable full-time mission.*
6. *Prepare to become a worthy husband and father.*



For nearly fifty years, hundreds of priesthood leaders, advisors and teachers have labored unceasingly and provided an outstanding program for the young men of the Salem Oregon Stake. Many of the activities of these young bearers of the priesthood of God were in connection with the Boy Scouts of America. However, wise leaders have also designed opportunities for the young men to accomplish the purposes of the Aaronic Priesthood in their youth.

The first president of the Young Men organization in the stake was Melvin Bowcutt who was called in 1962. In the next period of time Robert A. Bean and then Don Fish served as president. Between 1980 and 2003 six men served as Young Men presidents of the stake. They were Gary L. Burton, Robert M. Decker, Carl N. Byers, Ronald E. Phair, Russ Richards, and Brent Barraclough. The record of activities sponsored by the stake is scanty, but the annual father and son overnight campout has been held in recent years at the Fisherman's Bend State Park in the Cascade Mountains east of Salem. These campouts have included programs, service projects, special speakers and the traditional breakfast prepared by the stake presidency and high council. This event has helped foster a loving, eternal relationship between the fathers and sons of the stake. Another outstanding stake event for young men and their fathers was the 2003 Aaronic Priesthood Retreat under the leadership of Young Men President Lynn Howlett.

The report of this two-day event, held at Black Creek Camp thirty miles northwest of Salem, outlined the purposes of the retreat. The first purpose was "to give fathers and sons the opportunity to spend time together in a spiritual and educational experience." The second purpose was "to provide a forum to discuss serious issues regarding personal morality." Thirdly, young men and their

fathers were to be instructed in the goal of the Church to “raise the bar in the preparation of young men to serve full-time missions for the Church.” Former stake president Alan Wynn did the latter through an object lesson.

Records of the retreat indicated that over 150 men and boys participated in the event that included a Friday night dinner in the dining hall and music and devotional talks in the amphitheater. The activities of the next day were given in detail in the report of the retreat.

Saturday morning started with an early breakfast and Workshops started at 8:30 AM. Workshops included Proper Young Women Relationships, taught by Kyle Scott, Goal Setting with Layne Westover, Temple Preparation and Marriage taught by Bishop Scott Cook and his wife Marge, Finer Points of the Sacrament by Shane McCuistion and Dwight Hemmert, and The Importance of the Duty to God Program, taught by Bishop Walt Myers. Each of the Workshop presenters was well prepared and gave wonderful presentations.

Alan Wynn gave his “Raising the Bar” presentation where he brought in a high jump pit to demonstrate what raising the bar means. Several young men participated to help illustrate the various points that were made. After lunch a panel discussion was held at the main lodge. The topic was morality and President Terry Wilder led the discussion. Panelists were: Kenny Stowell, Bishop Stewart Taylor, Aaron Byers, and Bishop David Orrock. After each panelist gave a short presentation the panel took questions on various morality, worthiness and repentance issues.

A testimony meeting was held at the conclusion of the retreat and then President Neil Lathen gave remarks at the conclusion of the conference.

A few months after the conference retreat, a Duty to God and

Eagle Scout Symposium was sponsored by the Salem Oregon Stake Young Men presidency. This annual meeting was designed to help the young men of the stake reach the rank of Eagle Scout and at the same time fulfill the requirements of the Church-sponsored Duty to God award.

Historically, the young men in the Salem Oregon Stake have had many excellent opportunities to individually accomplish the purposes of the Aaronic Priesthood. The Boy Scouts of America advancement program and the Duty to God achievement program have together helped the young men have worthy goals and wholesome, character building activities. Hundreds of excellent, exemplary, devoted priesthood leaders, Scout committees, Scoutmasters and assistants, quorum advisors, bishoprics and ward Young Men presidencies have devoted endless hours to prepare Aaronic Priesthood young men to take their places as tomorrow's Melchizedek Priesthood bearers and leaders. In 2009, Stake Young Men President Scott Cook continued to oversee an excellent program for the young men of the Salem Oregon Stake.

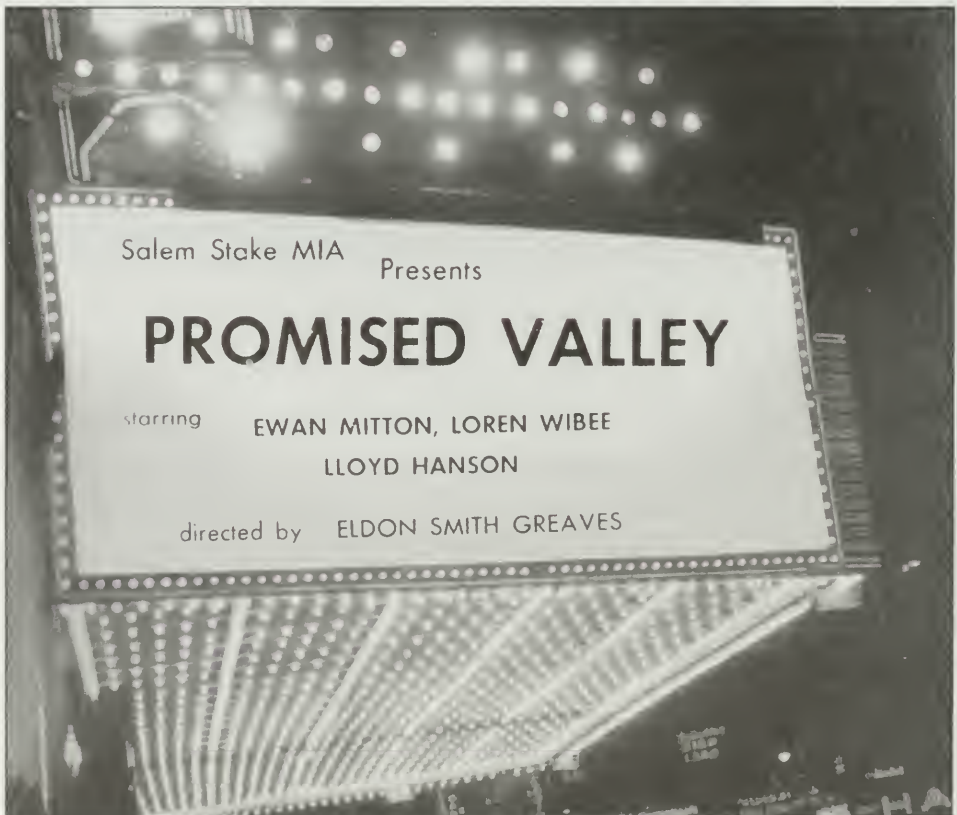


13 local young men are heading out as Mormon missionaries

The Arts in the Salem Oregon Stake

"If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving" (Doctrine and Covenants 136:2).

The Salem Oregon Stake has a rich history of musical drama and dances. Three months after the dedication of Salem's first meetinghouse on Fifth and Madison Streets in September of 1951, the Salem Ward presented a Christmas Cantata, "The Prince of Peace." This became a tradition in the ward. In 1955, the cantata was done by the children in the ward. The Salem Ward Newspaper *Will Do* of February 1960 listed the upcoming activities, including "MIA Plus," "Cupid International" dance, "Platter Patter" youth dance with special disc jockey Ray Willis of KBZY Radio, and an MIA drama "Festival in One Acts." The latter was an evening of three one-act plays with the titles, "The Perfect Hideout," "The



Perfect Couple,” and “They Shall Inherit the Earth.” The young women sold refreshments between acts. A Gold and Green ball was on the calendar for February. In March a Junior Gold and Green Ball, a two-hour dance from 7:30 to 9:30 PM, took place for Beehive girls and Boy Scouts only.

This pattern of enjoyable dances and road shows continued in the Salem Stake through the 1960’s and 1970’s. In July of 1962, Eldon Greaves directed an outstanding performance of “Promised Valley” held at Leslie Junior High in South Salem. Eldon established a high level of outstanding dramatic productions in the stake.

In the mid-1900’s four individuals with musical talent and training moved into the stake who became powerful influences in the arts of the stake. They were Lloyd Hansen, A. Laurence Lyon, Ewan Mitton, and Ann Papworth. Lloyd Hansen came in 1952, Ewan Mitton in 1961, Laurence Lyon in 1967, and Ann Papworth in 1971. Ewan, Lloyd and Laurence were all professors at what is now Western Oregon University. Brother Hansen, a professor of English, had an unusual talent with words, allowing him to write powerful lyrics. Brother Lyon, with his extraordinary music composition talents, took the lyrics and added music-- thus making them a productive and compatible team. An example of their great teamwork was the musical “Give us Gals” which musically illustrated the history of the State of Oregon. These faithful priesthood men often devoted their talents to the presentation of unusually high quality music in the stake.

Likewise the talents and devotion of Sister Mitton and Sister Papworth added greatly to the arts in the stake. With their highly trained voices of beautiful quality the solos they sang edified stake

members at stake events ranging from laughter-producing stake dramas to sacred funeral services.

In 1976, Salem Oregon Stake leaders decided that the production of traditional road shows was too expensive and time-consuming due to the long rehearsals and the travel required to the distant wards of the stake. In the early 1980's creative stake leaders came up with a yearly "Envy Awards Road Show" idea. At the 1983 "Gala Event," each of the five wards in the stake put on a fifteen minute show featuring singing, dancing and a script that carried out the general theme. The list of wards and their show titles included: Monmouth Ward, "A Case of Bad Timing;" 2nd Ward, "School Daze Hero;" 4th Ward, "What Might Have Been If This Were the Place;" 5th Ward, "It Might Have Been a Miracle, the Wax Doll;" and Turner Ward: "History Revisited."

For these Envy Awards dozens of youths helped with stage lighting, scenery, costumes, props, and some were directors. Monmouth won the Outstanding Road Show prize. Twenty-six awards were shared by the wards in the stake. These were for such elements as best youth participation, best use of staging, best script, best dancing and music, and others. Following is the list of individuals and their awards:

Outstanding instrumental performance: Darren Bybee, 4th Ward

Outstanding vocal performance-girl: Barbara Hansen, 5th Ward

Outstanding vocal performance-boy: Paul Greaves, 2nd Ward

Most humorous character-girl: Kim Garrett, Turner

Most humorous character-boy: Brent Watkins, Monmouth

Outstanding performance by an actor: Paul Greaves, 2nd Ward

Outstanding performance by an actress: Amy Lyles, Monmouth

Outstanding costume-boy: Chris Garrett, Turner

Outstanding costume-girl: Natalie Fish, 4th Ward

Outstanding performance by a supporting actor: Ray Stratton,
Monmouth

Outstanding performance by a supporting actress: Julia Eckhardt,
5th Ward

Outstanding youth director: Lars Olsen, 2nd Ward

The entertaining evening brought laughter and tears to the people who filled the cultural hall at the Salem Oregon Stake center.

Beyond this outstanding cultural event, there was an ongoing effort to improve all of the music in the stake. On a Saturday in January of 1984 the stake sponsored an all-day music workshop. Stake music chairman A. Laurence Lyon and his committee organized and presented several classes for current and potential choristers and organists as well as for members of the stake who wished to learn more about using music in their homes. Topics for the many classes were: Organ Literature, Organ Registration and Pedal Technique. Linda Smith and Anne Kirby, who would serve as a stake organist for more than 30 years, instructed the organ classes. Also taught were Beginning and Intermediate Conducting, Resources in Children's Music, Music for Home and Family Use and New and Useful Choral Music for Choirs. The workshop brought attendees from throughout the greater Salem area.

A large audience from the Salem area enjoyed the play "Music Man," which the Salem Oregon Stake produced and presented at the Grand Theater in downtown Salem in November of 1985. Christy Rutherford directed the musical, aided by her staff of eighteen other stake members. The full-time elders serving in

the stake acted as the salesmen in the play. There were twenty actors and actresses in the cast. Nancy Hadley led an orchestra of thirteen stake musicians that added to the excellence of the evening. Many of the participants in this drama also took part in the 1986 stake production of "My Turn on Earth." Douglas Stewart's "A Day, a Night and A Day" was produced on the stake center stage in 2004.

This stage was likewise used in 1990 for a Stake Performing Arts Festival. Kathryn Decker organized this three-part festival that included a talent show on May 4th, a youth talent night on July 27th, and a performing arts concert and fine arts exhibit on September 15th. These evenings of excellence brought forth the outstanding talents of more than fifty members of the stake. The audiences and the viewers of the art exhibit thoroughly enjoyed the three-night festival held in the cultural hall and chapel of the stake center.

Another production on the stake center stage in 2005 was entitled "Joseph Smith the Prophet." Gaylynn Nylander directed the cast of ten. Chris and Allison Marley narrated a historical drama in celebration of the Prophet Joseph Smith's 200th birthday and in honor of his singularly great life. This production included an entertaining evening of music, drama and dance.

The Salem Oregon Stake has participated in at least two regional dance festivals. "Step up America" was a dance celebration of the 200-year history of America. Salem Stake dancers performed first in the Sparks Center at Willamette University and then joined dancers from throughout the region in Portland. In 1989 dancers from the region learned the complicated steps required for the waltz and tango dances in the stake center and performed in the Portland Memorial Coliseum.



Portland multi-regional dance festival

For many years the stake activities committee sponsored adult dances. Since 2001 the themes for these events were “A Fifty’s Sock Hop,” “We’ve Got the Beat,” “Tip Toe Thru the Two-lips,” “Old Time Rock and Roll,” and on March 17, 2002, there was a “St. Paddy’s Party.” The Molly Malone dancers performed Irish dances to entertain the crowd. In 2003 “City Scape,” a live band made up of stake members, premiered and provided music for entertainment and dancing. Entertainment at the 2004 “Country Jubilee” included a hands-free jello eating contest featuring bishops and branch presidents and a chocolate cake baking contest.



“Country Jubilee”

One of the most enjoyable arts events in the Salem Oregon Stake has been the annual Christmas Devotional. This evening of scripture reading, music and Christ-centered messages helped stake members focus their attention on the true meaning of Christmas. A study of the printed programs of these devotionals shows that the Salem Oregon Stake has had many talented and devoted musicians. At several of these devotionals each of the wards presented musical numbers. At times soloists represented their ward. Ward choirs often participated. For many years, the tradition of everyone singing, "The Hallelujah Chorus" from Frederick Handel's Messiah concluded the evening of worship and devotion.

The Church of Jesus Christ of Latter-day Saints
Salem Oregon Stake

Presents

Joy to the World!



Stake Christmas Devotional
December 11, 2005

A large number of members of the Salem Oregon Stake participated with a city-wide choir at the Salem/Keizer Christmas program called “Colors of Christmas.” In 2000 the Salem Ecumenical Committee voted affirmatively to invite local churches, including the Latter-day Saints, to join forces presenting the program at the historic Elsinore Theatre. This massive choir was directed by Gary Frame, former choral instructor at Sprague High School who taught hundreds of Latter-day Saint youth. The “Colors of Christmas” event took place for three years. Each year the LDS singers formed over one quarter of the largest city-wide choir ever to perform in Salem.

Historical documents indicate the two other evenings of entertainment and devotion taking place in the 1990’s. One entitled “An Evening of Excellence” highlighted the musical talents and poetic readings of fifteen stake members. Several artists displayed their paintings in the cultural hall where refreshments ended the showcase of stake talent.

Talented members of the stake paid their devotion to the Lord at an Easter Devotional held April 9, 1995. President Alan K. Wynn and his counselors, Carl Byers and Neil F. Lathen, asked the stake music director to organize this event. This program brought together choir numbers from most of the units in the stake as well as several duets and solos.

Several musically talented members of the Salem Oregon Stake have won Church sponsored awards for their compositions and arrangements. The March 1983 edition of the *Salem Oregon Stake Newspaper* reported that two members of the Monmouth Ward, Lloyd Hansen and Laurence Lyon, had won the *Ensign’s* annual Joel H. Johnson Song Contest. Their prize-winning

children's song "When I Hear My Father Pray" won the \$200 first prize. Lloyd wrote the text and Laurence composed the music. In 1979 these men had received a \$1,000 commission from the Church to write a one-act musical.

In the last decade of the 20th Century and into the 21st Century, several sisters from the Salem Oregon stake have won high recognition awards in the Church Music Submission Contest. Local composer Judith Roberts Spragg explained contest details:

This Church-wide contest receives hundreds of entries each year in five separate categories: hymn, anthem, song, children's song and instrumental. Entrants are narrowed down to Special Recognition (honorable mention), Award of Merit (2nd place) and Award of Distinction (1st place). First and second place winners are invited to a special February banquet at the Joseph Smith Memorial Building in Salt Lake City, with a member of the Seventy as guest speaker. The pieces of the honorees are performed by choirs and instrumentalists in the historic Assembly Hall on Temple Square.

Kathryn Decker has won three awards in the children's song division. Her 1993 and 1994 compositions "My Testimony is Growing" and "Our House Becomes a Home" were published in the *Friend* Magazine. Since 1999, Judith Spragg has won a first or second place award every year, sometimes collaborating with lyricists Rinda Hiatt Fullmer or Terryn Spragg. Judith's 2009 arrangement of "Good Christian Men, Rejoice" garnered a first place award.

The Relief Society also holds an annual music contest with an October concert showcasing the winning entries. 1993, Kathryn Decker and Evonne Bolton wrote the music and lyrics for "To Thy Will, O Lord" which won the Special Recognition Award. Kathy's "Reach for the One" won the same contest in 2001. Three of Judith Spragg's submissions for women's voices have

been recognized and performed on Temple Square in the October Relief Society concert, including “Mantle of Charity” with lyrics by Rinda Fullmer in 2002, and Judith’s arrangement of “Coventry Carol” in 2008.

Lyrics by
Rinda Hiatt Fullmer

Mantle of Charity

S.S.A., Piano & *Optional Violin Obligato

Music by
Judith Roberts Spragg

Gently $J = 78$

Flute

Piano

mp

with pedal

In the absence of an instrumentalist, include violin line with piano part

6

p

rit. mp a tempo

Lord, help me as I seek to fol - low in Thy

rit. mp a tempo

10

way _____ Grant me

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TO THY WILL, O LORD

for Three Part Treble Chorus (S S A) and Piano

Words by Evonne B. Bolten

Music by Kathryn B. Decker

$J = 80$

mp

Properly

B. mp

To thy will, O Lord, I yield my heart and soul If thou

A. p

Oo

mp

will, O Lord, I pray thee, make me whole Grant me faith, dear Lord, to car - ry

mp

Oo

Oo

© Copyright 1990 by Evonne B. Bolten and Kathryn B. Decker

In addition to writing prize-winning lyrics for music, Sister Fullmer has been writing poetry since she was a child. Her poem "Sacrament Service" appeared in the March 1998 *Ensign*:

Sacrament Service

By Rinda H. Fullmer

Boys walk,
lanky in their white shirts,
heavy with responsibility,
proud hands too big for skinny arms.
Babies fuss,
squirming in the hot, still air,
heedless of uneasy mothers
and impatient fathers.
Fragments of song drift,
low and rumble,
warm tones
from the other ward's priesthood meeting.
In this familiar rustling
I feel peace.
A cooling breeze
And the scent of rain.

Dale Z. Kirby, associate stake historian, has done extensive writing in a variety of types and subjects and has had his writings published and used in multiple publications. His books include histories of towns and missions; they chronicle missionary experiences and stories of individuals incarcerated for their religious convictions; and they include written prose based on scriptural texts. Kirby's writings are found in the biography of Gordon B. Hinckley and in several books of LDS Church history. He has had articles in the *Ensign*, and the *Church News*. The *Church Almanac* has used his material for over a decade. As he has put pencil to paper, he has sought to recall the hand of God in

the sacred past, to inspire righteous action and to build faith in the Lord Jesus Christ.

This history would be incomplete without a statement of gratitude and recognition of the hundreds of stake members who have contributed to the worship of God and Jesus Christ in the thousands of Church meetings held since 1857 in Salem. These include the music directors, organists, pianists, instrumentalists, members of the choirs, soloists, and other groups who have provided music for stake conferences and a multitude of stake meetings, including priesthood and auxiliary meetings. All of these musicians have spent endless hours practicing and rehearsing as they offer their personal sacrifices in order to provide appropriate and worshipful Church music.

Recognition of one of the most acclaimed Church artists concludes this chapter on the arts in the Salem Oregon Stake. Walter and Linda Rane have lived in the Salem 2nd Ward since 1994. Soon after their arrival into the stake, The Church of Jesus Christ of Latter-day Saints asked Walter to begin painting pictures for its publications and buildings. Since then the Church has purchased more than sixty-five of Walter's original paintings. As of this writing, Walter continues his great work that edifies millions of Latter-day Saints world-wide.

This extensive, yet probably incomplete history of the music, drama, dances, art and devotionals held over the years in the stake is evidence that the arts are alive and well in the Salem Oregon Stake.

Boy Scouts of America

On my honor I will do my best to do my duty to God and to my country, to obey the Scout Law, to help other people at all times, to keep myself physically strong, mentally awake and morally straight.

For nearly one hundred years The Church of Jesus Christ of Latter-day Saints has had a long association with the Boy Scouts of America. Elder Anthony W. Ivins initiated the first Scouting program in the Church in 1911. At that time, in a meeting of the general board of the YMMIA, he proposed what he called MIA Scouts as part of the weekly mutual meeting of the young men between the ages of twelve and eighteen.

The national organization of the Boy Scouts of America officially chartered the Church's MIA Scouts as members. Observing the success among the Church's many Scout troops, Church leaders named Scouting as the official activity of the Aaronic Priesthood in 1928.

In 1951, when the Willamette Stake was organized following the division of the Portland Stake, the Church began sponsoring the first troops of the Boy Scouts of America in the stake. Troop 59, chartered in Woodburn in 1952, had Sam Smith as Scoutmaster.

By 1952 Cub Scouting had become a part of primary for boys eight through ten. Adoption of the Blazer Patrol for eleven-year-olds soon followed. The Explorer program was added for boys sixteen to eighteen in 1958 and the Varsity program in 1972 for boys fourteen to fifteen.

In the Salem area of the Church, the Boy Scout program got a major boost in 1953 when Malcom Nichols, a professional

Scouter, moved into the stake. Bill Claussen said, “Malcom’s coming marks the real beginning of Scouting for our Church in Salem.” His area included Marion and Polk Counties. Malcom’s professional knowledge coupled with his dedication to the young men of the LDS Church gave a powerful and continual boost to Scouting in the Church in Salem. His prominence in Scouting was symbolized by the appearance of his entire family on the front cover of the Boy Scouts of America Magazine in the early 1950’s.



Boy Scouts of America National Magazine 1955

In the mid-1950’s Ted White began a long and distinguished career in the Boy Scout program of the Salem Stake that lasted fifty years. His first association with Scouting came when he assisted his wife Joyce who was the Cub Scout Den Mother. By the fall of 1960 he had been taught the missionary discussions three times by Terrell Atwood and his daughter Margie. Ted accepted the gospel by baptism December 2, 1960. He was baptized in the font

under the stage of the meetinghouse on 5th and Madison Streets in Salem. Two years later Ted became an assistant Scoutmaster to Tom Clark in the Salem First Ward.

In 1958, three LDS Boy Scouts from Salem presented Oregon's Governor Robert D. Holmes with a "Safety Good Turn" plaque signifying the beginning of the state program by that name. The governor issued a challenge to all of the 65,000 Cubs, Scouts and Explorers to reduce accidents and conserve human life. The Scouts making the presentation were Rodney Nichols of Cub Pack 112, Vance Fowler of Scout Troop 7 and Daryel Donaldson, who had attended the National Jamboree at Valley Forge, Pennsylvania. All of the fathers of these boys were active in Scouting. Their sons pledged to the governor that "we will do our best for the cause of safety." Details of this event were carried by the *Church News*.



LAUNCH SAFETY PROGRAM Gov. Robert D. Holmes of Oregon displays the "Safety Good Turn" plaque presented him by three LDS Boy Scouts as the state began its special safety drive. Scouts are Rodney Nichols, Vance Fowler and Daryel Donaldson.

'Safety Good Turn'

**LDS Scouts Present Plaque
To Gov. Holmes Of Oregon**

Three years later the *Church News* carried an additional article about the next Oregon governor and the LDS Boy Scouts. The article in the March 1961 edition featured a picture of Rodney Nichols with Governor Mark Hatfield in a special Scout Week ceremony. Governor Hatfield urged each Scout “to do his best to strengthen America and to build their own character, as they prepare to serve their communities, the state, the nation and their church.” Rodney had completed his Tenderfoot Scout requirements the night before his meeting with Governor Hatfield. He continued his progress in Scouting and received his Eagle Scout award in February of 1964, the first in the new Salem Stake.

To help the older high school boys to remember to do a good turn daily and to also become Eagles, Richard K. Sellers Jr. was called to be Stake Explorer Leader. He wrote of traveling the width and breadth of the stake awakening new interest in the Explorer programs. His greatest thrill in that calling came in 1964 when he took seventeen Explorers from the stake to Provo, Utah for a special week-long conference for Explorer Scouts of The Church of Jesus Christ of Latter-day Saints.

Desiring to give Latter-day Saints Boy Scouts an experience with a large group of their LDS peers, the Church and the Western Region of the Boy Scouts of America sponsored an International Boy Scout Jamboree in August of 1966. Invited were the boys ages twelve to eighteen in the Scouting programs from Canada, Washington, Oregon and Northern California. This was the first major Boy Scout Jamboree ever held in the Western United States. Brother B. Grant Fagg acted as the President leader for the LDS boys; Ted White, who was the Explorer Leader at the time, was the Scout leader. The jamboree was a memorable time for the boys and their leaders.

In an effort to motivate more boys in the stake to accomplish the Life and Eagle Scout Awards, the Salem Stake came up with a reward/incentive program. According to Ted White, the program was organized by Eldon Greaves, Bud Pinkerton and Ted, all members of the Stake High Council. Ted wrote:

The plan was presented in summer of 1971. If any Scout was able to accomplish the rank of Life or Eagle Scout in the eleven months before August of 1972, they would win a trip to Shoup, Idaho for a kayak trip down the Salmon River, known as "the river of no return."

All expenses would be paid for the trip. The leaders of the stake had hoped that between ten and fifteen boys would accept the challenge. However, at the end of the eleven months only these four qualified for the experience: Terry Williams, Larry Dutton, Joe Bowers and Joel Shelton. Ted White and Al Hansen were their troop leaders. The Teton Council of the Boy Scouts of American were their hosts. Through the influence of Ted, who was in the Marine Reserves, they spent their first night of the trip on the Mountain Home Air Force Base, where Al Hansen was awakened during the night by a skunk on his chest. Ted White said in a low voice, "Al, don't move!" Soon the skunk ambled on to the next tent.

In 1971, Brother John Merrill of the Mollala Ward donated a twenty-six acre plot to the Salem Stake to be used for family, ward and Boy Scout campouts. There was a picturesque creek running through the property. Richard K. Sellers, Ted White and others gave many hours to develop the property for camping purposes. They oversaw the construction of an open-sided building as well as the erection of a bridge across the creek. As First Sergeant in the Marine Reserves in Salem, Ted managed to enlist the help of

his Marine Corps buddies to construct the bridge. They used as a base the sixty-foot that poles which Quinten Dodge and Mick Workman arranged for donation by the Pacific Gas and Electric Corporation where they worked. For various groups in the stake, Camp Merrill provided a nearby place to enjoy the out-of-doors. In January 1972 when the Molalla Ward became part of the Oregon City Stake, Salem Stake President Ron Jolley agreed to allow the property to be owned and operated by the new stake since it encompassed Molalla Ward.

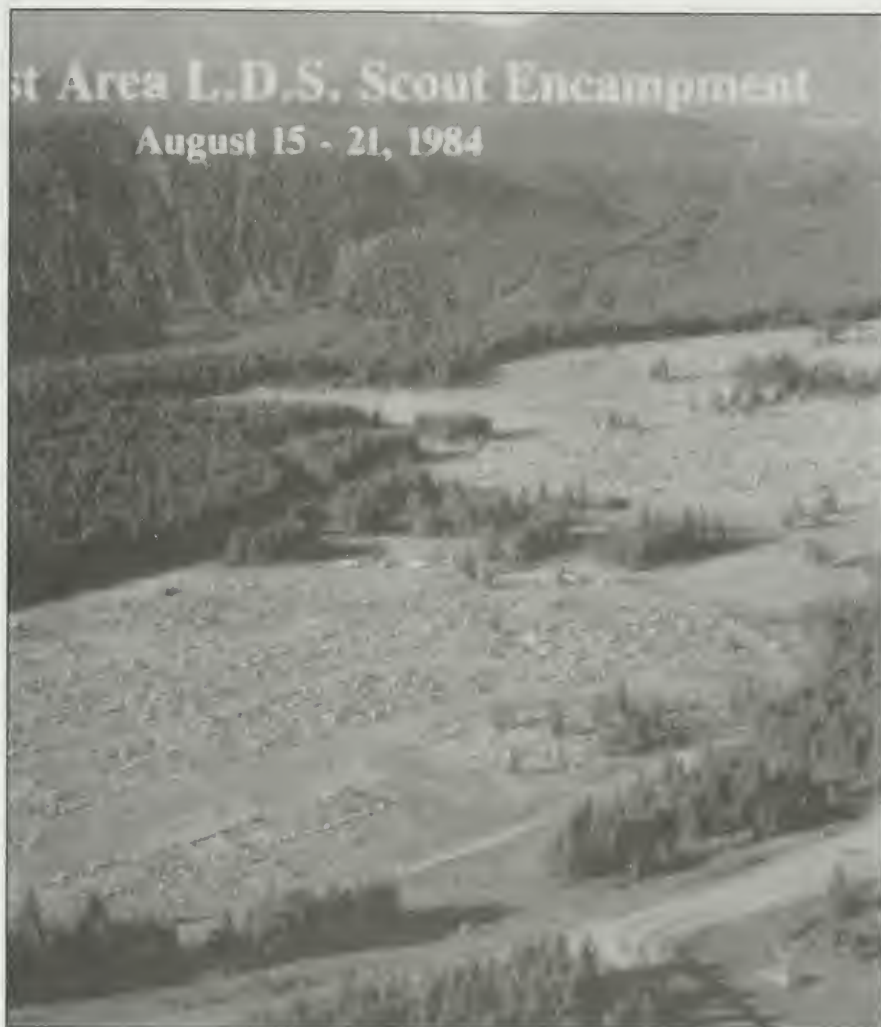
When Ron Jolley had become stake president in 1971 he had placed great emphasis on the development of the boys in the stake as the future leaders of the Lord's Church in Salem. To this end President Jolley established Troop 777, a stake Boy Scout Troop. Into the troop were enrolled 101 Scouts in thirteen patrols representing the wards and branches of the Salem Stake. The Scoutmasters of each of the ward and branch units became Assistant Scoutmasters to stake Scoutmaster Ted White. Ted was to train, teach, and guide his assistants in their roles. Assisting Ted was Russ Richards. The entire high council made up the troop committee. According to Ted this was a "big challenge that required military-like control of the boys." Forty-seven of those boys attended Boy Scout camp at Camp Pioneer that summer. Before long the stake returned the troops back to their individual wards.

Another camp that Salem Stake Boy Scouts used during the 1970's was the Keyhole Lodge Camp in the Coast Range of the Cascades between Dallas and Corvallis. The camp was run by Tom Clark, a teacher at the Oregon State School for the Blind in Salem. Many of the troops from the wards and branches in the Salem Stake enjoyed campouts at Keyhole Lodge.

During the decade of the 1980's several men in the Salem Oregon Stake gave outstanding leadership to Scouting. Bill Claussen served as Cascade Council President. Stan, Tim and Carl Nicolaysen; father and sons Scouters, gave substantial personal and financial contributions to Scouting, including paying the final cost for the office building of the Cascade Boy Scout Council. In 1984 ten members of the Nicolaysen family attended the National Boy Scout Jamboree in Ft. A.P. Hill in Virginia.

Meanwhile, Malcom Nichols continued his constant support of Scouting, encouraging dozens of boys to move forward in their progress toward the Eagle Scout Rank. Other major contributors were Richard Bolton, Rich Gray and Ted White. Richard Bolton along with Bill Beach of the Lebanon Stake, using their own wisdom and the guidelines of the Boys Scouts of America, developed the SOGUS Junior Leadership Training Program which began in 1984. Richard gave twenty-five years of leadership to the week-long leadership training program held at Camp Pioneer where thousands of boys were trained. As Rich Gray said, "They learned leadership skills that they could use for a life of Boy Scouting and priesthood leadership responsibilities." Rich Gray, Bill Beach and Ted White each gave more than twenty years to SOGUS, while Terry Leder from Woodburn gave twenty-two years. Others who sacrificed a week each summer were Jim Hansen and Gary Sanford. Karl Kirby, of the Salem 5th Ward, who served a mission in very primitive and challenging conditions in India along with Shawn Cook of the Stayton Ward, said that the SOGUS training and Boy Scouts in general were major factors in helping him deal with the challenges of being one of the first American Elders to be called to again preach the gospel of Jesus Christ in India. Karl's story could be repeated by hundreds of

other boys who graduated from the SOGUS Leadership Training Program.



Farragut, Idaho-Northwest Area LDS Scout Encampment 1984

Some of the SOGUS-trained Scouts attended the Northwest Area LDS Scout Encampment in Farragut, Idaho in 1984. In 1982, in preparation for this major event, Stake President Ronald S. Jolley called Richard Gray as Stake Scouting Coordinator to work with the Cascade Council officials and to train the men who were to be the leaders of the boys at the encampment. About fifteen men took the Woodbadge course during 1982-1983. They were Wayne Sellers, DeLynn Cook, Rich Gray, Ted White, Richard Bolton, Larry Peterson, Ray Otto, Don Fish, Bob Friess,

Marty Lawhorn, Graig Hawkins, Carl, Tim and Stan Nicolaysen, and Roger Peterson. Thirty Boy Scouts from the Salem Oregon Stake attended the LDS Encampment. Ronald Jolley served as a priesthood leader for the 10,000 Aaronic Priesthood Boy Scouts in attendance from Washington, Oregon, and British Columbia, Canada. All of these boys and their leaders received the sacrament on the sunny Sabbath morning they were in camp. Guest speakers were Elder F. Enzo Busche of the First Quorum of the Seventy, and Elder Robert F. Bachman, General President of the LDS Church YMMIA organization.

Four years after the Farragut Encampment fifteen boys and their three Scout leaders from the Salem Oregon Stake attended the 1989 National Scout Jamboree in Ft. A.P. Hill in Virginia. Richard Bolton served as Scoutmaster for the Salem boys. Rich Gray and Ted White were his assistants. Maurice Keller, then eighty-two years of age, went as a Boy Scout. Mr. Keller was an avid supporter of Scouting. For many years he attended all of the Eagle Scout Courts of Honor held in the city of Salem, including those in the Church, although he was not a Latter-day Saint.



Troup 862 at BSA National Jamboree

Malcom Nichols' contribution to the Boy Scouts in Salem cannot be measured. His hours of support to individual Scouts are only known to himself. Beginning in 1990 Malcom did a survey of Eagle Scouts who had earned their awards in the LDS Church-sponsored units in the Salem area of Marion and Polk counties. He sent out 400 survey forms. By February of 1993 he completed the survey. The statistics gathered were impressive and are in chapter nine of this history. Also in 1993 Malcom arranged for three Eagle Scouts from the Salem Oregon Stake to have a unique experience on the ninety-third anniversary of Boy Scouting in America. He wrote:

In a wave of events taking place everywhere during this special time of year, including Blue and Gold Dinners, Governor and Mayor ceremonies, and many Courts of Honor, in celebration of Boy Scout Anniversary on February 8, 2003, three Eagle Scouts from the Salem Oregon Stake, Tyler Dunne, Troop 77 Salem Fifth Ward, Brian Duford, Troop 77 Salem Second Ward, and Tyler Chase, Troop 47 Salem Fourth Ward, were honored by the Oregon Trailblazers in the opening flag ceremony, NBA game of the week, on Saturday, February 22, 2003 in the Rose Garden Sports Center, Portland Oregon. Congratulations to Tyler, Brain, and Tyler for their dedication to serve as they are waiting for their mission calls later this year.

This quote came from a sixty-five page booklet Brother Nichols published called *Scouting: Prepares for Service –Eagles Soar around the World*. This booklet contains the names of the sixty-nine LDS Scouts who had received their Eagle Scout rank the past year in a list called "Today's Eagle Scoreboard." It also lists 290 Eagle Scouts from Marion and Polk Counties and the places where they served their missions for the Lord. They served in more than sixty nations of the world.

Toward the end of his landmark study recorded in the booklet, Malcom recorded his own observations on Scouting:

Today one of the 53,000 youth members of the Cascade Pacific Council, Boy Scouts of America, will become the “Newest Eagle” to earn his Eagle Rank, proudly setting him on the road to even higher goals.

Another young man will take his place enjoying his first camping trip with his Boy Scout Troop. He will learn to build a fire, pitch a tent, cook over an open fire and stay dry while camping in the rain. That Scout doesn’t realize that his character is being developed, but that is the magic of Scouting. Countless numbers of young people will have this same opportunity throughout this year through chartering institutions across America.

As of February 2010 the LDS Church has 405,676 youth in chartered LDS Scouting units. On the occasion of the one hundredth anniversary of Scouting LDS Church President Thomas S. Monson said, as quoted in the *Church News*, “Scouting helps our boys to walk uprightly the priesthood path to exaltation.”

Emergency Preparedness

Taking individual responsibility for spiritual and temporal welfare has been taught by the Apostles and Prophets for more than one hundred years and is part of living the gospel of Jesus Christ. One of the purposes of the Church is to help members fulfill these personal responsibilities.

Following instructions from the First Presidency of the Church, leaders of the Salem Oregon Stake have encouraged stake members to have a supply of food, clothing, and where possible, the fuel necessary to sustain life for one year. To assist members in accomplishing these goals, there have been many sermons, seminars and emergency preparedness fairs presented.

An emergency preparedness fair held May 15, 2004 is an example of the efforts on the part of stake leaders to motivate and educate the members of the Church to be prepared for emergency needs. The 2004 day-long fair included presentations on the following subjects: Financial planning, cooking with wheat, identity theft, gardening with raised boxes, small spaces and containers, 72 hour kits, wills and trust planning, 72 hour water resources, career changes and home and personal safety. During the preparedness fair in 2009, attendees were asked to bring their 72 hour kits and prepare a meal from it.

As an extension of emergency preparedness within the stake, members of the Church have been encouraged to become involved in government and community programs dealing with emergency preparedness. Two such programs are sponsored by the International Red Cross and the Community Emergency Response Teams.

Beginning in the twenty-first century, Salem Stake leaders have offered stake meetinghouses for use as Red Cross Emergency Shelters. Dozens of stake members have taken a twenty-one hour course to certify as Red Cross shelter assistants so that Church members will be present in the buildings when they are used as shelters.

Beyond becoming a part of the Red Cross Emergency Shelter preparedness program, over thirty stake members have also certified with the Community Emergency Response Teams (CERT). This federally designed and locally supported emergency program trains people in neighborhoods to respond properly and unitedly in case of an emergency. To become certified, CERT team members attended seven, three-hour training sessions. Church members in the Lone Oak, Candalaria and Chinook Estates neighborhoods of the stake have certified and played an active part in CERT. Some have been invited to participate by community CERT leaders because they have Ham Radio Amateur Operators Licenses.

President Alan Wynn began a Salem Stake Emergency Communications network in the Stake in the fall of 2001. He called Charles Crockett of the Turner Ward to be both the Salem Region and Salem Stake Emergency Communication Specialist. Immediately following this calling Charles began working with Church members who were a part of the LDS net radio group already in operation. They set out to increase the number of LDS Ham Radio Operators. Training meetings preparing members to obtain amateur radio licenses were held in LDS Church meetinghouses. As part of his calling, Charles Crockett installed a powerful short wave repeater on a high tower on his property that operates on the 440 SW Band. This repeater, which includes a backup battery, is specifically to be used by LDS amateur operators during emergencies when telephones do not

work. Charles, with the help of Nathan Toews, also organized the network that allows licensed operators to receive ongoing training and to use equipment through weekly round table communications as well as to receive updates on Church and government policies and emergency procedures. The Sunday night round table call-in keeps members communicating together and ready to use their radios in case of an emergency.

The operating frequency established for this network is 443.450 and is known as the CTR channel. According to Crockett, CTR has reference to the five stakes in the LDS Regional Emergency Communications Organization that covers an area from the coast to the top of the Cascade Range.

Since receiving his call, Charles Crockett has helped more than sixty men and women pass the Federal Communications Commission test, enabling them to become Amateur Short Wave Radio Operators. These operators have been organized into the ward emergency networks with each ward divided into sections. To assist the wards, President Neil Lathen played a specific role in the purchase of a handheld ham radio for each ward. Each ward then called an emergency radio team leader who has an FCC Operator's License and radio. Periodic training meetings, mock emergency drills and report meetings have been sponsored by the Stake Ham Radio Emergency Communications Organization. This organization also established a detailed emergency response communication plan in each ward.

All of these Salem Oregon Stake efforts are in keeping with the Lord's advice to the Church in November of 1831 when he said, "Prepare ye, prepare ye for that which is to come . . ." Earlier that year the Lord had said, "If ye are prepared ye shall not fear."

The Church and the Oregon State Fair

*"... For I, the Lord, have a great work for thee to do, in publishing
my name among the children of men."*

Doctrine and Covenants 112:6

From 1961 when the Salem Stake was organized, until 1976 where the Keizer Stake came into existence, the Oregon State Fairgrounds was within the boundaries of the Salem Stake. This situation provided some temporal and spiritual opportunities for the stake. During the period between 1961 and 1976, the Salem First Ward constructed and operated a barbeque chicken concession booth on the fairgrounds that became the major ward budget fundraiser. The booth also enabled the ward to pay its financial assessment toward the construction of the Salem Stake Center.



Governor and Mrs. Tom McCall at LDS fair booth

The barbeque chicken booth became a long-lasting and successful fundraiser for about eighteen years. It was profitable enough that when the booth was destroyed by the Columbus Day Storm, church members rebuilt the booth and purchased new equipment so the project could continue.

Beyond having the barbeque chicken as a fund raiser, another booth provided the opportunity to share information about the restoration of the gospel of Jesus Christ, the Book of Mormon, and the programs of the Church. The Salem Oregon Stake Seventy's Quorum constructed and provided personnel to oversee the booth. They were there during all of the hours the fair was open to share testimonies of the Savior, the prophet Joseph Smith, and the restoration of the gospel of Jesus Christ.



Stake Seventy's missionary booth at fair

One of the three major missions of The Church of Jesus Christ of Latter-day Saints has been to redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth. In an effort to further this mission among fair visitors, the Salem Oregon Stake established a family history booth at the

state fair. This booth, constructed by James Moore, functioned for three years between 1991 and 1994; forty volunteers assisted at the booth. About one hundred people stopped by each day. With the use of the computers in the booth, many were thrilled to find ancestral pedigree and family group information.



Microfilm file at Genealogy Library

Family History Research and Temple Service

“ . . . Redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.”

All members should focus on three basic temple and family history responsibilities.

- 1. Receive their own ordinances and help immediate family members receive them.*
- 2. Hold a current temple recommend and go to the temple regularly.*
- 3. Participate in family history work.*

Shortly after the organization of the Salem Stake in May of 1963 and the construction and dedication of the Salem stake center in 1969, stake officers undertook a concerted effort to help stake members redeem their ancestors who had passed away without the gospel's exaltation ordinances. This effort began at the time of the dedication of the stake center and gained addition impetus when the Genealogical Society of Utah authorized the establishment of the Salem Stake Genealogical Branch Library. The request had come from the Society to the stake according to Ronald Jolley, “to submit qualifying credentials for certification of certain library officers and workers.”

With the need for more space for these officers and workers to function, the Salem Stake Presidency undertook the construction of a genealogical library along with other additions to the stake center. Building contractors completed the library in early 1971. On February 12, 1971, Elder Harold B. Lee gave an inspiring address on genealogical research and temple work and dedicated the library to the Lord for those purposes.

With the dedication of the genealogy library in the stake center, stake leaders continued to gather sources of information and instruction that would assist individual Church members redeem their kindred dead. Library directors in the beginning days of the library were Ruth Bowcutt, Betty Winn, Marilyn Williams, Edith Thurman, and Donna Anderson. They purchased basic reference books, microfilm, microfilm and microfiche readers, and copiers. The library later became a branch library of the Church Genealogical Department. This made it possible to order copies of microfilms that included data on individuals and families from many worldwide sources. Also a card catalog to the Salt Lake Genealogical Library became available.

By 1981 there were approximately 9,200 microfilms and about 1,800 microfiche on extended status at the library. About thirty-five family history consultants served to assist researchers in finding their ancestors.

The genealogy library at the stake center took on a new appearance and offered new research possibilities in the early 1980's when The Church of Jesus Christ of Latter-day Saints turned to the use of computers in its newly named Family History Department. The computer was a godsend that enabled research, the compilation of records, and proper recording of temple ordinances. It also eliminated the staggering volume of paper being used for these purposes, which amounted to fourteen tons Church-wide in 1980. The electronic recording of ordinances completed grew to twenty-one million names by 1994.

To accommodate this new era of computerized family history work, the Salem Oregon Stake called Jim Moore as director of the Family History Library in July of 1991.



A patron at the Family Genealogy Library

In an effort to generate more interest in family history research and make known to the public the resources available in the Family History Centers in Oregon, the three Salem stakes set up a family history booth at the Oregon State Fair. The area assigned by the fair board for the booth was outside among the commercial business booths-- not the best circumstance for the sacred nature of family history research. Nevertheless there was considerable interest in the booth by fairgoers with about one hundred people stopping each day. The fair booth continued through the fall of 1994. Anne Kirby, one of the forty volunteers at the booth, wrote this account of her experience there:

The stake's family history booth provided a completely different atmosphere for fair-goers with pictures and genealogy charts on the walls. As a volunteer, I helped people navigate the online FamilySearch.org site on one of the computers. Usually the person could find at least their last name in the database and they left with a brochure about family history and encouragement to visit our Family History Center at the stake center. When a visitor located their

grandparents and other relatives on the computer, I shared in their excitement as their hesitancy immediately turned to amazement, smiles, fascination, and a desire to do more research.

Sister Kirby later collaborated with Judith Spragg to write a hymn encouraging temple work which the choir sang at a stake conference.

Come to the Temple

Anne Margaret Kirby Judith Roberts Spragg

Stately ♩ = 100

1. Come to the Tem - ple, ye Saints of the Lord.
 2. Bless - ings a - wait those who stand on sa - cred ground.
 3. Keys of the Priest - hood u - nite fam - i - ly.

Come to the Tem - ple and learn through His word.
 Child - ren to par - ents for - ev - er are bound.
 Spir - its in pri - son will now be set free!

A heav - en - ly feel - ing is here on the earth
 The youth, dressed in white, are bap - tized for the dead,
 The seen and the un - seen to - geth - er are one.

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Brother Jim Moore's service in the Family History Library and his own personal efforts to redeem his kindred dead brought

into his life a powerful influence of the “Spirit of Elijah.” This spirit inspired him to write the lyrics to the hymn, “Before the World All Valiant Souls.”

Before the World All Valiant Souls 41

Boldly $\text{♩} = 88-108$

1. Be - fore the world all va - liant souls Did sa - cred pro - mise raise,
 2. Are my ac - tions those of one who made A pro - mise long a - go?
 3. The spi - rit world comes to our aid; E - li - jah's work be - gun.

Now be - ing ful - filled by faith - ful saints In tem - ples of lat - ter days.
 Do my kin - dred dead now wait on me? My heart is turned, I know.
 The worth is known by those gone on, O how my heart is thrilled.

By pray'r - ful search the re - cords found Are linked in grand ar - rays,
 The plan is clear. The work is pure. Per - fec - tion is our goal,
 In tem - ple rooms the veil is thin. The spi - rits of - ten come

Of fa - mi - lies, choice, scaled one by one, In pa - tri - arch - al ways.
 To weld our hearts, they need my deeds In tem - ples here be - low.
 To wit - ness work by o - thers done; A pro - mise now ful - filled.

Text: James Davis Moore 1948 -

Music: Anon., Württemberg, Germany, ca. 1784

Doctrine and Covenants 128
 Joseph Smith History 2:38-39

In March 2004 President Bradley Meek called Dale Z. Kirby as the stake family history consultant. His work to train and

support ward family history consultants increased the support staff at the Family History Center and helped organize additional ward family history classes and seminars throughout the stake. He continued his service in this calling until 2007 when the position was eliminated by the Church.

Also in 2004 President Neil F. Lathen established a goal to increase the number of adult members of the stake who hold current temple recommends which by that time was about 50%. His goal of 70% was reached July 13, 2006. This effort also increased the number who attended stake temple days.

With many new converts, newly activated Church members, brides and grooms and newly called missionaries preparing to receive their endowment. President Lathen wanted these individuals to have a great experience their first time in the House of the Lord. To help accomplish this he called Dale Z. Kirby to teach the temple orientation class to everyone in the stake who was to attend the temple for the first time. Brother Kirby held on average sixteen of these ninety-minute classes each year beginning in 2002. About seventy-five people were taught the class each year. Brother Kirby used materials from the Church-approved temple media kit.

In October 2005, James D. Moore, who had served as Family History Center director, was released after more than fifteen years of dedicated service. Brother Carl Ben Taylor of the Battlecreek Ward received the call to direct the center. Carl continued to have a well-trained staff and has given excellent oversight to the important work done in the stake Family History Center. His work included the support of the Church's long awaited New FamilySearch.org web site.

The New FamilySearch.org web site has three main goals:

- Reduce the duplication of ordinances and research
- Simplify the process of preparing a name for ordinance work
- Provide a way for families to work together to find, organize, and link their ancestors into families.

Sometime in the late 1980's (there was no record of the exact beginning date) the Salem Oregon Stake became involved in the Church-wide Name Extraction Program. Under the leadership of Joanne Byers, Sue Adams, Carol Koford and other early stake name extraction directors, microfilms began to be ordered into the library from the Genealogical Department of the Church. These microfilms contained data from records of many European nations. Extractors transcribed the needed information for temple ordinances onto three by five inch cards. These were then audited by a second individual in the same stake. Extractors next typed the records on the Disk Operating System (DOS) for a final audit, then forwarded these to the Temple Department. The Department then sent the data to temples so proxy ordinances could be provided for those whose names had been extracted by personnel in the Salem Family History Center, as well as hundreds of other centers worldwide.

Stake President Alan Wynn called Joette Jolley Toews as director of stake record extraction in the year 2000. In 2003 the computer program was changed from DOS to the more user-friendly Windows program. According to Joette, this change provided a more efficient way to produce a more accurate record. Extractors took the CD's of the microfilms sent from Salt Lake and downloaded them into their personal computers. A split screen

showing the data and giving a place to type the transcribed data sped up the extraction. Extractors were able to extract 100 names in every fifteen hours they served. In a historical overview of the stake record extraction program written in May of 2006, Sister Toews wrote:

The Salem Stake has worked primarily with English records with one recent microfilm of Spanish. The Stake submitted 7,692 entries in 2000; 6,414 entries in 2001; 26,672 entries in 2002; 37,447 entries in 2003; 23,772 entries in 2004; 17,911 entries in 2005; and are currently working on 6 microfilms for 2006.

There are presently eight individuals working on extraction. Some of the records have been difficult to interpret due to water damage and poor records. Recently the Stake has been involved in extracting one film of Pre-1970 endowments in Arizona for indexing in TIB [Temple Index Bureau]. Several of the extractors are relatively new to using a computer or typing, which creates its own difficulty.

We did lose some extractors when the program became totally computer based. Those who are working in the program have all expressed a great joy of being involved and the special feeling of working for our brothers and sisters on the other side.

By May of 2006, the Salem Oregon Stake was participating in the Church records index program. This program uses a direct internet connection from the Family History headquarters of the Church in Utah to individual indexers' computers. These individuals do one hundred entries in 2-3 hours. Many of these records will soon be made available for research through the FamilySearch.org web site.

Joette Toews, director of the indexing program, reported that in 2005-2006 the index workers in the Salem Oregon Stake submitted about 1,500 entries per month and in March 2007, the number of submissions rose to 7,600. In 2008 there were ninety-

five individuals doing indexing. Ten stake members were doing arbitration checking on the work done. These one hundred and five devoted Latter-day Saints submitted 205,320 indexed names in 2008. Battlecreek Ward had forty-three members working on the project. From July 2008 until July 2009, Loraine Rodgers of the Pringle Ward indexed 38,743 names.

All of these hours of selfless service by individual stake members have contributed immeasurably to the redemption of the dead. The extraction of names enabled the Lord's temples worldwide to remain busy providing proxy ordinances. The indexing service provides another repository of millions of names that may be used to connect and seal the families of Heaven Father's children in the 130 temples of the Lord that were functioning by 2008.

Temple service by members of the Salem Oregon Stake has been significant. The Church of Jesus Christ of Latter-day Saints has not kept a local record of the number of individual proxy ordinances done by individuals. But hundreds of faithful stake members make regular temple excursions. Uncounted numbers of adults, young adults, and ward youth groups have served as saviors on Mt. Zion in the Portland Temple. Over sixty-five members of Ross and Cathy Griggs' family history class in the Turner Ward have enjoyed doing more than 1100 sealings between 2007 and 2009. Thirty-eight of these patrons brought ordinance cards containing the names of their own ancestors and families that were sealed during these ninety-minute sessions. Several of these patrons have been sealed to their deceased parents, grandparents, and families.

Members of the Salem Oregon Stake have served in many

other capacities at the Portland Oregon Temple. Stanley Nicolaysen was first counselor in the temple presidency with his wife, Edith, serving as a temple matron. An unrecorded number of worthy men and women have served as temple ordinance workers. John Davis and others have served several years as ordinance directors in the baptistry.



The Portland Oregon Temple 1989

Additionally many ward groups have volunteered significant hours of gardening at the temple. They have removed old plants, prepared flower beds and planted some of the more than 3,800 flowers placed there annually. Dale Z. Kirby has done the gardening in the beautiful indoor atrium every Monday since the fall of 2003 and as of this writing he continues to do so.

As stake members have given immeasurable time and effort in so many ways to help bring salvation to those who died without the priesthood ordinances, the stake members' service has also been a major factor in the sanctification of the Latter-day Saints in the Salem Stake.

The Ministry at the Salem Hospital

*Is there any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him (James 5:14-15).
And the elders of the Church, two or more, shall be called, and shall pray for, and lay their hand upon them in my name, and if they die they shall die unto me, and if they live they shall live unto me
(Doctrine and Covenants 43:44).*

On September 7, 1970 the Salem Fourth Ward was organized with William J. Claussen as bishop. Bishop Claussen noted that the Fairview Training Center, the State Correctional System and the Salem Regional Hospital were all within his ward boundary. Prior to this time a limited ministry had taken place. After discussing the wide range of needs of Church members in these facilities with President William T. Guerts it was decided that stake gospel programs should be established to minister to the members involved in those institutions. Many brothers and sisters have served in these programs over the years.

The program at the Salem Regional Hospital required that chaplains be called from the Church to serve there. A history of the service there is not extant and the names of many of the chaplains are lost. However, records show that Leland Jones, Frank and Marie Stonesifer, Charles Foulger, Ray Fowler, James Grange, Keith Brown, Will Larsen, Marsden Workman, and Corwin Tobiasson served at the hospital.

Malcom Nichols served as stake hospital coordinator for many years. In 1990 his responsibility was expanded when President Allen Papworth called him as the Salem area hospital

coordinator and the program began including the Keizer and Monmouth Oregon Stakes. With full support of the three stake presidents there has been a continual, constant schedule of visits to the Church members in the hospital.

These visits include conversations of support and encouragement, providing priesthood blessings and the distribution of copies of the Book of Mormon. At times, less active Church members seek visits from chaplains. There is also communication between the chaplains, bishops of the members and at times with the families of those in the hospital.

In 2009, the following brethren were serving: Cecil Bahr and Larry Wautlet from the Monmouth Oregon Stake; W. Reid Milton and Raymond Green from the Keizer Oregon Stake; and Richard K. Sellers, Darwin W. Wattles and Richard H. Workman from the Salem Oregon Stake. These devoted brethren distributed three to four copies of the Book of Mormon and other Church literature each month, sometimes to patients who are not members of the Church. Of the more than five hundred Church members visited each year, nearly 20% of these are less active members.



LDS hospital chaplains visit fellow chaplain Mick Workman

This ministry by these devoted priesthood men, at times accompanied by their wives, has been a labor of love to those in the hospital. Encouraging and reassuring words, priesthood blessings, and the giving of oneself have brought comfort to our brothers and sisters, many of whom were at the crossroads of life.

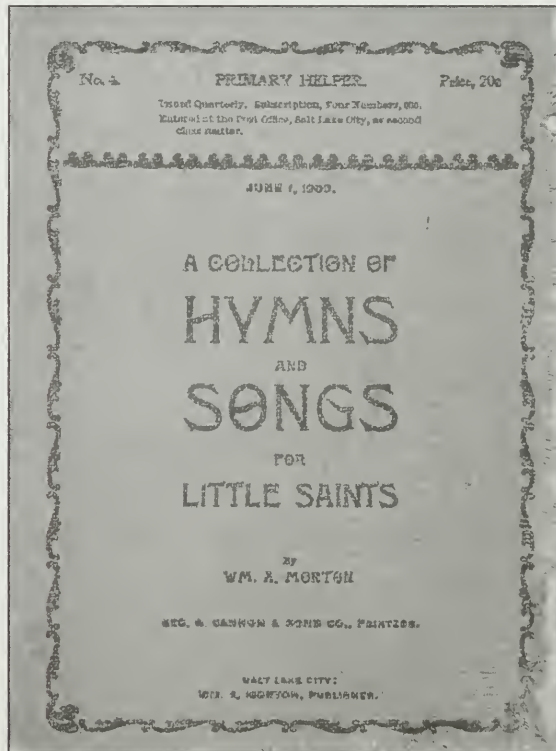
Primary

“Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God” (Mark 10:14).

The purpose of Primary is to teach children the gospel of Jesus Christ and help them learn to live it.

The objectives of Primary are to:

1. *Teach children that they are children of God and that Heavenly Father and Jesus Christ love them.*
2. *Help children learn to love Heavenly Father and Jesus Christ.*
3. *Help children prepare to be baptized, to receive the Holy Ghost, and to keep their baptismal covenants.*
4. *Help children grow in their understanding of the gospel plan and provide opportunities for them to live the gospel principals.*
5. *Help boys prepare to receive the priesthood and be worthy to use this power to bless and serve others.*
6. *Help girls prepare to be righteous young women, understand the blessings of the priesthood and the temple and serve others.*



Early Primary Song Book 1900

The Primary organization of The Church of Jesus Christ of Latter-day Saints for children from eighteen months of age until their twelfth birthday began in 1878 in Farmington, Utah. Aurelia Rogers, a mother of several children, felt a need for a united effort to help parents teach children the gospel. She asked the General Church Relief Society President, "Could there not be an organization for little boys and have them trained to make better men?" The question was asked Church President John Taylor who authorized the establishment of Primary.

In Salem, Ruth H. Bowcutt served as the stake's first stake Primary president in 1960. During that time period there was a concerted effort to have in every home, where Primary aged children resided, a subscription to the *Children's Friend*, a Church publication which began in 1902. Primary leaders and teachers subscribed too, since the *Children's Friend* included lessons and instructions for leaders. It also included stories, hand work, and music for children.

Primary programs, activities and goals have included the Lark, Seagull and Bluebird spiritual development programs for girls. For the boys there were the Trekker, Blazer and Guide Patrol programs. These included Trail Builder Log booklets teaching the boys the trail builder salute, code, hymn and song. The booklets included directions for activities such as the trails of health, spirituality, service, and knowledge. When a boy completed these trails, he received wagon wheel and hatchet stickers for his booklet. Stake and ward activities were held in Salem to help the boys move along the trails. The boys were also taught patriotism and etiquette.



Primary Blazer Log Book 1948

Trail Builder boys wore green felt bandelos to their activities. Bandelos were decorated with emblems signifying completion of goals and participation in specific activities. Girls wore uniforms with emblems on the sleeves with the same meaning.



Primary bandalo 1950

The Primary Children's Hospital in Salt Lake City was completed in 1953. In the Salem Stake the Church-wide "Annual Penny's Days" were held that included a Penny Parade. Children were asked to contribute one penny per year of age on their birthdays. These funds were sent to the Primary Children's Hospital to support charity care there. In 1962, children in the Salem Stake Primary sent \$755.59 to the hospital.



Primary Children's Hospital 1951

In 1956 the Primary was given the responsibility for Cub Scouting for LDS boys ages eight through eleven. The Salem Stake Primary sponsored many activities for Cub Scouts. On July 16, 1966, the first "Guide Patrol Day Camp" took place at the Maude Williamson State Park. Fifteen boys and eleven leaders attended. Stake Primary President Iris Runner with the help



Iris Runner

of Opal Pettingill, stake Scouting director, planned, organized and implemented the day's activities. Iris served as Salem Stake Primary president for twenty-two and a half years. She became the first woman in the area to receive the prestigious Silver Beaver

Award of the Boy Scouts of America.

Cub Scouts in the stake have enjoyed many educational and recreational activities that included the annual Blue and Gold Dinner, the Pinewood Derby, Raingutter Regetta and Camp Nee Deep. Camp Nee Deep has provided an introduction to outdoor life to boys, giving them the opportunity to participate in activities including archery, wood carving and map reading.

In 1978, the Salem Stake Primary joined the Church-wide celebration of the 100th anniversary of the Primary. Primary children in the stake collected money enough to purchase the flag pole that stands in front of the stake center. At the base of the pole a seal, designed by Iris Runner and created by Ted White, was imbedded in the cement as a reminder of the gift from the children. The wards in the stake celebrated the 100th Primary anniversary in a variety of ways. West Salem Ward baked and decorated birthday cakes, Monmouth Ward made a birthday float, and Turner Ward re-enacted the first Primary meeting.

Margi Evans served as stake Primary president in the mid 1980's when Anne Kirby was the Primary president in the Salem Fifth ward. Anne remembers that Margi set aside time each month for each ward Primary president to meet individually with her at Margi's home. Sister Evans' experience as an elementary school teacher helped her guide the presidents as they sought to meet the challenges in the Primaries in their wards. She also used this time to train the Primary presidents and keep them current on new guidelines and directions from the Church and stake leaders. Kathy Maziarz served next as Stake Primary President. She was followed by Ann Johnson.

During Ann's administration, she and the sisters on the

stake board helped the ward Primary presidents reach out to the “lost sheep” in their wards by going with members of the ward presidencies and visiting the parents of the non-attending Primary children in their homes. The stake leaders gave a short presentation using pictures of the Savior and invited the children to come to Primary. If parents were unable to bring their children but wanted them to attend, the ward Primary president helped arrange for rides from them.

In 1988, under the direction of Stake Primary President Myrna Marley, the children of the stake presented a patriotic production called “Big Bell.” Kathryn Decker wrote this original musical about the Liberty Bell. The production included characters acting as the big bell, the dinner bell, a cow bell, a door bell and a Chinese gong. Six years later, Kathryn wrote another patriotic musical called, “America the Promised Land.” The Stake Primary produced this musical in the fall of 1994.



*“Big Bell’s Goin’ Down!”
(Finale)*

Under Sister Marley's leadership, she and counselors Jennifer Chase and Terri Oberan held a stake baptism preparation evening each January for all of the children turning eight that year. Children and their parents from all the wards in the stake attended the event in the stake center. To symbolize the spiritual cleansing of the baptismal ordinance, Myrna and her counselors decorated the chapel with white flowers. The children were shown the baptismal font and prepared for their baptism through a program that included music and talks about baptism and confirmation. Refreshments included white cupcakes made by the members of the stake Primary board.

Dianne Lee became the Stake Primary President at the beginning of the 21st Century. Her counselors were Gerry Roberts, Janette Heil, and later Kathryn Lounsberry. Stake Primary activities during Sister Lee's presidency included a 2002 November leadership meeting where the 2003 theme "I belong to the Church of Jesus Christ of Latter-day Saints" was introduced. In February 2003 all leaders and teachers of all the Primary organizations in the Church watched the satellite telecast of the 125th Anniversary Celebration of the Primary Organization that featured President Gordon B. Hinckley as guest speaker. Sister Lee's Primary board also sponsored an Activity Day for the Primary girls from eight to eleven years of age. The girls enjoyed many fun activities and learned principles of the gospel of Jesus Christ and how to apply them to daily life.

In 2004, Kathryn Papworth Lounsberry became the Salem Oregon Stake Primary President. In a telephone interview she said the favorite memory she had of her presidency was the expansion of the Activity Day for the 8-11 year old girls of the stake. Along with her counselors Melanie Stones, Kathy Stewart and later

Marta King and Sue Allan, they made the Activity Day Camp a three-day event. For the girls and their leaders the camp was a very rewarding experience and a great opportunity to interact with each other. The expanded time allowed the girls to learn the value of personal service and to do a variety of service projects.

These projects have included building dog houses for Marion County Humane Society, making fleece blankets to donate to various shelters, stuffing toy balls and creating picture books for children's orphanages, sewing book bags and collecting items for school kits. Service became especially personal when some of the girls volunteered to donate their beautiful childhood hair to the "Locks of Love Foundation" and allowed their hair to be cut while all of their peers watched.

In 2009 Angela Harker of the Salem Second Ward became the stake Primary president. She and her counselors have continued in the traditionally strong stake leadership in the Salem Oregon Stake through stake-sponsored leadership training programs and events. The 2009 Activity Day Camp had the theme, "Discover the Treasures Within" Several mini-classes taught the girls how to develop their God-given talents. These classes also taught them how to use their talents and to discover new ones. Participants shared their talents at a talent show during the last day of the camp. A part of one day at the camp included an exercise class with a relay activity. The girls attended cooking classes which emphasized nutritional meal preparation. Of course, instruction on dessert preparation was included. The girls decorated white shirts with jewels, symbolizing their own personal value. Each girl fashioned jeweled mirrors so they could see themselves as God sees them. Photographs were taken of the girls in their assigned groups and the girls each made a frame for their group

photo. On the final afternoon of the camp, the girls participated in a program begun earlier by Sister Lounsbury when she had served as the stake Primary president—each girl was invited to write her testimony on a small card to be placed in a copy of the Book of Mormon. These books were then given to the elders and sisters of our stake who served as missionaries throughout the world to assist them in preaching of the gospel.

Bill Claussen, a former bishop and stake president, wrote about the Primary:

One thing that has remained constant in Primary is the teaching of gospel truths by loving Primary teachers. In Primary, children are taught through lesson and song, “I am A Child of God,” and “Jesus Wants Me for a Sunbeam.” During their Primary years, children are prepared to make that sacred covenant of baptism and receive the Holy Ghost. Children are also taught that the scriptures are true, that we have latter-day prophets, that families can be together forever, and that Heavenly Father has a great Plan of Happiness for us. Primary teachers also strive to teach children to recite and understand the thirteen Articles of Faith. And most of all, Primary teachers share their love and testimonies of the gospel of Jesus Christ. How many of us recall that one special Primary teacher, whose welcome was heartfelt, whose lessons were engaging, and whose love was felt each Sunday? It brings to mind the words of the Savior, “Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven.”

Visiting Those in Prisons

*I was sick, and ye visited me; I was in prison, and ye came unto me.
Then shall the righteous answer him, saying, Lord, when saw we thee an
hungered, and fed thee; or thirsty, and give thee drink?
When saw we thee a stranger, and took thee in; or naked, and clothed thee?
Or when saw we thee sick, or in prison, and came unto thee?
And the King shall answer and say unto them, Verily I say unto you, inasmuch
as ye have done it unto one of the least of these my brethren, ye have
done it unto me (Matthew 26:32-34).*

In the early 1970's President William T. Guerts of the Salem Stake and Bishop William B. Claussen of the Salem Fourth Ward instituted a prison outreach program in the Oregon State Penitentiary (OSP), the Oregon State Correctional Institution (OSCI), and the Women's Prison, that were all within the boundaries of the Salem Fourth Ward. This priesthood directed program was designed to provide spiritual strength, gospel education, and personal encouragement to Church members incarcerated in these prisons. The program was designed after a model at the Utah State Penitentiary.

In 1974 Stanley O. Nicolaysen accepted the call to be the Salem Stake director of the Oregon State Prison Program. His assistants were Robert Johnson, Bob Pickell, Tom Williams, and Bob Bean. These brethren provided Church meetings at the prisons on Sundays, Family Home Evenings on Monday nights, and gospel classes on Wednesdays. These leaders often made personal visits to individual prisoners at other times.

On June 3, 1973, Brother Nicolaysen was set apart as the president of the East Salem Branch that was formed at the Oregon State Penitentiary. Robert M. Johnson and Ed Fisher were his

counselors. This branch provided an official priesthood and ecclesiastical presence in the Oregon Correctional Institutions. On August 4, 1980 when the Salem Oregon East Stake was formed, OSP was officially within the boundaries of the new stake. Nevertheless, President Nicolaysen continued as Branch President until 1982, even though he lived in the Salem Oregon Stake.



In the fall of 1981, Dale Z. Kirby moved to Salem from Klamath Falls to become the Salem Institute of Religion Director as well as an instructor in the Salem Oregon State Corrections System. Accompanied by Brother Nicholysen, Brother Kirby taught a Tuesday evening class at OSP and taught at OSCI on Wednesday mornings. Almost thirty men regularly attended at OSP. Some had never been members of the LDS Church. One evening an aged man who had been incarcerated over half a century said to Kirby, "If I had met you fifty years ago, I would not be in this . . . place." He wept sorrowfully.

Sorrow also was often seen in the faces of the inmates at OSCI. Among them were young men who had planned and prepared for

service as LDS missionaries. In one case, one bad choice had landed a young single adult in prison for fifty years.

One morning in the fall of 1983 as Kirby drove into the parking lot of OSCI and was about the exit his car, shots rang out. A voice from the loud speakers said, “Remain in your car!!” Some inmates had somehow gotten out and were escaping into the woods east of the facility. In the next hour they were recaptured and Kirby was allowed to meet the six to eight young adults in a very tense atmosphere in the prison chapel where they gathered. These classes provided a much-needed uplift for the young adult offenders through their association with each other in a gospel education setting.



Dale Z. Kirby

Beginning in 1985, the Church Educational System withdrew its professional teaching personnel from the prison systems in the United States. Since then the Salem Oregon Stake has provided individuals to visit and teach at the prisons. In 2005, Bill Lorenz was teaching at the Santiam Correctional Facility, Rex Ryder taught at OSCI and John and Virginia Davis were teaching at the

Mill Creek Correctional Facility. They also taught at the Marion County Jail along with Roger and Tanya Herrick. Brother Davis also served as stake director of prisons services until August 2009 when Rex Christensen was called to that assignment.

In 2005 John Davis wrote the following about his service in the prison system:

Working in the prison systems has been the most personally rewarding calling I have ever had! Each time I visit the jail or one of the prisons I feel like I really make a difference in someone's life. Many times one of the inmates will tell me that the meetings we hold are the high point of their week.

They have said that the time we spend together is the only opportunity they have to avoid the dark feelings in the general population. Some spend much time reading the scriptures and that helps, but they can't avoid all of the rest of the influences of the facility unless they come to our group meetings.

I have had many special experiences, as have the other brothers and sisters who go into the various institutions. The one the sticks out in my mind I will share with you. Picture in your mind a big, husky, bearded, pony-tailed, tattooed inmate sitting at a table at the end of our meeting, he has chosen to sing, "I am a Child of God" for our closing hymn and tears streaming down his face! It tugs at your heart strings!



John and Virginia Davis

Many others have had heartfelt experiences as they served there. Some of these include Bruce Jones, David Wiltbank, Jeremy Rice, Jerry Miller, Jim Hansen, Mike Tarnasky, Dan Williams, Gary Lakey, Dennis Levy, Bud and Ann Cox, Cliff and Joan Harrison, and Keith and Helen Landis.

Public Affairs

The Public Affairs Department of the Church supports the mission of the Church to invite all people to come unto Christ by increasing positive awareness of the Church and its Christ-centered doctrine, reaffirms the Church's role as a source of answers to life's challenges and builds bridges of friendship and understanding.

The public affairs department of The Church of Jesus Christ of Latter-day Saints was first called “public communications” and was organized in 1972. This organization filled a long-felt need for correlating and harmonizing information about the Church as it expanded into the nations of the world. In 1983 the name was expanded to “public communications/special affairs.” By 1992 the title “public affairs” was in common use.

Public affairs activities have been ongoing in Salem and the Salem Stake for many years. Individual Church members, at times representing organizations of the Church such as the Relief Society, Church Education, and Boy Scouts of America had have numerous articles and announcements in local newspapers. At times these articles included photos of Latter-day Saints along with government and business leaders. Some examples of this follow.



Governor and Mrs. Tom McCall and Ronald S. Jolley

In 1974, Oregon Governor Tom McCall and his wife visited the Salem Oregon Stake information booth at the State Fair where Stake President Ronald S. Jolley presented him with a binder containing his family history.

In August of 1976, President Jolley and his counselors, Bill Claussen and Douglass Siebert, along with Oregon Mission President Robert Seamons, met with Oregon Governor Bob Straub who signed an Oregon Family Unity Month Proclamation.



Governor Robert Straub (Center) with Stake President Ronald S. Jolley, Mission President Robert Seamons and their counselors

In the early 1980's, Jay Short of the Salem Second Ward pioneered the local airing of the Mormon Tabernacle Choir's weekly Music and the Spoken Word telecasts. This international program was carried by Viacom Television, then KWTV. In 1986, Dale Z. Kirby, a member of the Salem Fifth Ward and Salem region public affairs director, met with Alan Beshong, Program Director of CCTV, and signed the legal documents that were required to carry the LDS Church's general conference twice yearly. CCTV generously added equipment that has allowed general conference

and Music and the Spoken Word to be enjoyed by the people of the communities reached by CCTV. Moreover, CCTV carries LDS Church programs between conference sessions.



Jay Short

Additional positive publicity for the Church in the greater Salem area took place within the boundaries of the stake in the fall of 1986 when Dale Kirby met with Sue Miller, Salem's mayor, respecting National Family Week. The purpose of the meeting was to sign a National Family Week proclamation for the City of Salem, Oregon. About one year later, Ronald S. Jolley, W. Paul Hyde and Dale Kirby met with Governor Neil Goldschmidt who likewise signed a proclamation designating November 22-28, 1987 as Family Week in Oregon. The *Statesman-Journal* published photos of both of these events.



Salem Mayor Sue Miller and Dale Z. Kirby 1986



Oregon Governor Neil Goldschmidt and local LDS officials

During his eighteen year tenure as regional public affairs director, Brother Kirby had more than fifty articles, stories, letters to the editor and guest opinion articles in the *Statesman Journal*. His final assignment in that calling was his appointment to be an unpaid lobbyist at the Oregon State Capital during the 2002 legislative session. The appointment came from the Political Oversight Office of The Church of Jesus Christ of Latter-day Saints of the Northwestern United States. His task was to assist in overcoming a pending legislation in House Bill 2902 which “would have prohibited anybody from burdening (not protecting) a person or group in their free exercise of religion.” This bill was written because several cities in Oregon had refused to allow the construction of houses of worship. After sixty days of personally contacting most of Oregon’s legislators, contacting the state’s major religious leaders and publishing an open letter to John Kitzhaber and the leading politicians of the state in the *Statesman Journal* encouraging them to pass and sign the bill, it became clear that if the bill reached the floors of the Senate and House of Representatives it would be defeated. Following the counsel of his advisor in Salt Lake City, Utah, Kirby withdrew his efforts.

The stake public affairs council organized further programs to reach out to the community. When Ruth Greaves became stake public affairs director in September of 1992, she gave powerful leadership and creativity to these programs. An example of a very successful community service effort was the Mother's Day project carried out by the Salem Second Ward Primary under the leadership of President Mary Garlock. Sister Greaves wrote the following report of the project:

They embarked on a "Thank You for Being Mothers" project at a local nursing home. One child in each class was assigned to give a talk, story or poem telling why their own mother was special. The children learned Mother's Day songs in singing time. During a week day activity the children painted and assembled 80 clay pots, filled them with silk flowers and created 80 colorful handmade cards.

On Mother's Day the children went to the Care Center, some of the older youth went along and accompanied their singing with musical instruments. The children were beautiful and bore testimony in all they did. They presented a program in their large activity room. Although it was a Mother's Day presentation, the male residents were included. At one point in the program a gentleman was so moved by the service he began to weep and cried out, "I didn't even know it was Sunday." How grateful we all were to remind him of the Sabbath Day and its real meaning. Our little volunteers then went to see individual patients who were bedridden, visiting with them and presenting their little pots of flowers and cards. It truly was a magic effect for both those served and the children and youth who served them.

Sister Greaves and her council members, who included Shawnee Young, Joyce Sainsbury, Ketti Jackson, Pam Claussen and Gala Millard, met with many Churches and organizations to discover and coordinate community service projects and work in partnership with them. These included Westminster Presbyterian Church, Chehalem Youth and Family Services, Church Women United, St. Timothy's Episcopal Church, American Association of University Women, Gilbert House Museum, League of Women

Voters, Marion County Children and Families Commission, Oregon National Guard Drug Reduction Program, Physicians for Social Responsibility, Salem-Keizer School District, Salem-Keizer Together, Strategic Choices, Strengthening Families Organization, Catholic Community Services, and others.

The council worked with Catholic Community Services and Northwest Medical Teams International on projects. At times they aided Church Humanitarian Services at LDS Church headquarters as requested. Ruth wrote:



Ruth Greaves

We discovered that there was a need for packets of vegetable seeds (we also sent flower seeds for fun) to be sent by Church Humanitarian Services to Russia, North Korea, and other third world countries suffering severe food shortages. By contacting local seed companies and retail outlets, plus seed donated by members of the Church and others in the community we collected hundreds of packets to be sent.

We also contacted a grower in Wenatchee, Washington who donated 800 apple tree starts which, through a series of true miracles, were arranged for and trucked to Salt Lake City just in time to go with a huge seed shipment sent to North Korea. Thus providing individuals and communities the means to raise food for themselves.



Humanitarian Relief Project

In a report written by Sister Greaves, which was circulated by the area director of public affairs throughout the Northwestern United States and Western Canada Area as an example of the great work that can be done by a stake public affairs program, there is a written sketch of the projects she led beginning in 1992. Some of these continued for many years. One continuing program, the Red Cross blood drives, have been held in the Stake Center under the leadership of Pat Youngberg. Since its beginning in 1991, members of the Salem Oregon Stake have donated 1,451 units of blood to the Red Cross.



Red Cross blood drive

Between January and April of 1992, the Stake Relief Society with the help of the ward Relief Societies did the following, as recorded by Ruth Greaves:

They completely refurbished and redecorated five rooms at Marion County Children's Services in Salem Oregon. The rooms are used by families (who have been separated because of abuse or crisis) when they come together for visits, to celebrate children's birthdays, etc.. Sisters also made thirty-one "quilt-low" quilts to be given to children at the time they are taken from homes because of family crisis. Sisters collected 318 toothbrushes, 174 tubes of toothpaste and 82 packages of dental floss; and made 21 quilts for the Salud Medical Center in Woodburn, Oregon which serves migrants and Hispanics. They also made 10 quilts for the Canyon Crisis Center in Mill City, Oregon.

Through public affairs the Salem Stake Young Men and Young Women organizations became involved in community service. In June of 1996 they oversaw the Oregon Games Disability Sports Meet in Monmouth, Oregon. One hundred twenty youth helped during the seven-hour event. They manned the concession booth and information center, marked lines, were supporting partners to individual athletes needing special assistance, handed out programs, helped register participants, did timing and measuring and presented awards. For their efforts, participants from the stake were given a plaque acknowledging the stake as the "Pioneer Spirit Organization" of the year. Non LDS leaders of the events asked, "Where did you get these young people? They are competent, dedicated and positive!"

The Fifth Ward held a special family home evening service project at the Garten Foundation Day Care Facility for mentally disabled Senior Citizens. In June of 1993 Sister Greaves reported that more than seventy ward members lead by Bishop Alan Wynn pulled weeds and cleaned up the landscaping at the facility.

Afterward the director came up to the bishop. She was visibly moved. She said she couldn't believe what she had seen that night. She said she had seen families working together and said she didn't know such a thing existed anymore. She saw parents and children enjoying each other and being responsible, completing the task they had come to do. She was very impressed. The example of the members of that ward made a lasting impact on someone who previously had no experience with the Church.

At the annual Salem Art Fair and Festival volunteers from the stake manned the information and memorabilia booths for several successive years. In 1993 seventeen volunteers gave forty-four hours to this major community event. Hazel Patton, Volunteer Coordinator of the Fair, wrote the following note of thanks to Ruth Greaves:

Dear Ruth, What a great group of folks you sent us to help in our booth at the Art Fair. They were all delightful and enthusiastic and certainly helped us "tell our story" and gain support. Thank you, thank you!

In 1993 the Stake Public Affairs Council joined twelve other denominations in Salem to assist with the meals for the homeless at Jason Lee Methodist Church. Pam Claussen, who directed the volunteer effort using adults from the wards in the stake, estimated that between 3,500 and 4,000 people have been fed between 1999-2008. In 2003 alone 2,201 meals were served. The stake continued this service in 2008, working with more than a dozen other Churches, providing meals for 3,196 individuals over the course of the year. Our stake made sixty gallons of soup for the meals. Members of six wards served the food and cleaned up the cooking and dining areas. This service continues to the present.

Due to a full-time mission call issued to Eldon and Ruth Greaves, Ruth was released as Stake Public Affairs Director in July of 1999. Sister Joanne Byers was called by President Alan



Gala Millard, Pam Claussen and Joanne Byers

Wynn to succeed her. She served until 2002. Other members of the council were Pam Claussen, Diane Lathen and Pat Youngberg. The major projects they directed were the painting of 126 fire hydrants for the city of Salem and a Humanitarian Relief Project that filled two Deseret Industries trucks with 640 coats, 208 blankets, 560 pair of eye glasses, 1,186 pair of shoes and 65 English dictionaries. Along with the Monmouth Stake they also directed the gathering of 16,330 pounds of food and \$330 in cash for the Salem and Stayton Food Banks.



L to R: Sisters Oberan, Cook, Nylander, Claussen and Lathen

In 2002 Terri Oberan became the Salem Oregon Stake Director of Public Affairs. Under her direction members of the stake have continued participation in “Make A Difference Days,” seeking to make it a family affair.

In July of 2009 families of the Salem Stake were invited to join the twenty-three other stakes in Oregon to celebrate Oregon’s 150 years of statehood by participating in a statewide “Mormon Helping Hands” service day. In the Salem Oregon Stake the focus was refurbishing four pioneer cemeteries. These were the Salem Pioneer and the Anderson Lone Fir Cemeteries in Salem and the Cloverdale and Hunsaker Family Cemeteries in Turner. More than 400 Church members assisted in these projects. A picnic for participants held in Salem’s Bush Park ended the day of community service.

An ongoing, successful community project given as a gift of Christian service to the community has been the Community Nativity and Music Festival. This festival has included the display of about 900 nativity sets from dozens of nations, owned by private individuals. This beautiful display, presented in a reverent and festive atmosphere in the cultural hall of the stake center, began in the 1990’s in connection with the stake Christmas devotional. At that time a few Church members were invited to display their nativities in the multipurpose room. In 2002 the public affairs committee renamed the event the Nativity and Music Festival and began inviting those not of the LDS faith to join in the display of their nativities. Likewise, invitations were extended to a variety of community and school singing groups to perform during the festival.

During the 2008 festival, choir groups from three schools,

including the private Queen of Peace School as well as Sumpter Elementary and Englewood Elementary public schools, performed at the festival. Other groups performing included a “Shave and a Haircut” quartet and a string quartet from Sprague High School. The music of many other individuals and groups, including a hand bell choir, added to the spirit of Christmas.

The 2008 festival was extended to four days from Thursday evening through Sunday evening. Perhaps the highlight of the festival took place on Friday’s “Senior Morning.” On that morning over 200 seniors rode buses from eighteen Senior Centers and adult living facilities to enjoy a morning of memories fostered by the viewing of the nativities and group singing led by Ann Papworth and accompanied by Gary Frame, who had taught vocal music to hundreds of LDS students at Sprague High School before retiring. Many tears were shed by the seniors and volunteers alike as they sang their beloved Christmas carols. Refreshments added to the joy of their experience.

During the thirty-one hour festival in 2008 thousands came to view the nativities and enjoy the Christmas music. To make the festival a success, nearly 100 Church members donated dozens of hours of service that included planning by the public affairs committee and their many event specialists, construction of display tables, decorating, lighting, and hosting the event. One hundred and six members of the stake provided the hosting services for the ten three-hour shifts. These hosts gave out four copies of the Book of Mormon, 50 Mormon Tabernacle choir Christmas CD’s, 300 “Joy to the World/ Mr. Krueger’s Christmas” videos and sixty-five “Mr. Krueger’s Christmas” DVD’s. Sixty children received pictures of the Savior. This very successful event ended Sunday evening with the telecast of the First Presidency Christmas

Devotional enjoyed by nearly 250 worshippers. A total of 2,340 individuals attended the 2008 Nativity and Music Festival.



Nativity and Music Festival 2005

The 2009 festival reached even greater heights of success. Attendance reached 2,985. This increase came as the result of improved publicity and the participation of more musical groups in the festival. In 2009, eighteen groups ranged from four in the Rollyn Betts Quartet and Brett Randolph's trumpet group to ninety-one children in the Sumpter Elementary School choir. The Seventh Day Adventist Men's Choir of thirty voices, directed by Melvin Johnson, was highly accomplished and especially well received by festival attendees. Another festival event of high quality and good attendance was "The Spirit of Christmas: A Musical Devotional, with Choir and Readings from Dickens' *A Christmas Carol*." Allison Marley directed the production, assisted by choir director Sue Allan, sound by Richard Teel, pianist Tracy Bybee and organist Anne Kirby.

The 2009 Nativity and Music Festival reached heights of success that pleased all who gave many, many hours of service to make it a high quality event in honor of the Savior of mankind.

The Relief Society

*We are beloved spirit daughters of God, and our lives have meaning,
purpose and direction.*

*As a worldwide sisterhood, we are united in our devotion to Jesus Christ,
our Savior and Exemplar:*

We are women of faith, virtue, vision, and charity who:

*Increase our testimonies of Jesus Christ through
prayer and scripture study.*

*Seek spiritual strength by following the promptings
of the Holy Ghost.*

Dedicate ourselves to strengthen marriages, families, and homes.

Find nobility in motherhood and joy in womanhood.

Delight in service and good works.

Love life and learning.

Stand for truth and righteousness.

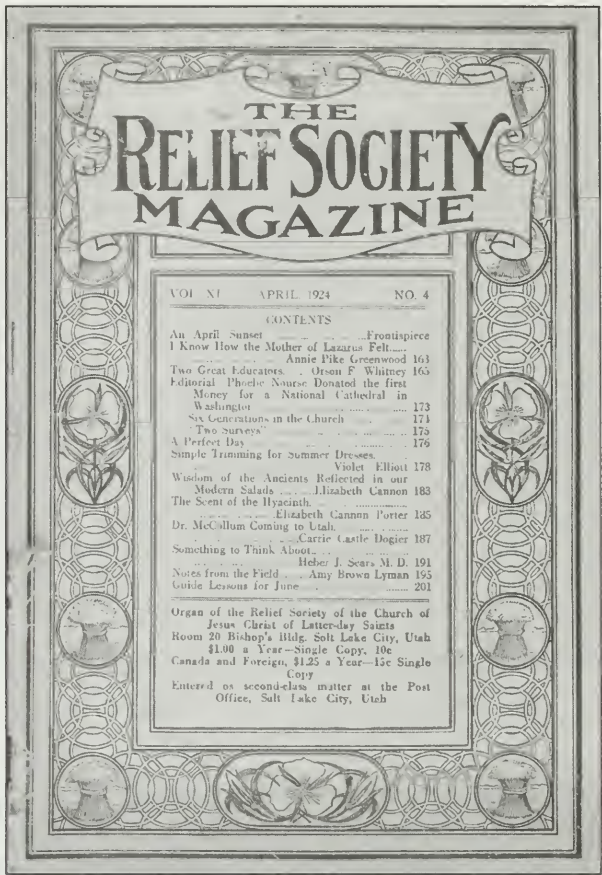
Sustain the priesthood as the authority of God on earth.

Rejoice in the blessings of the temple,

Understand our divine destiny, and strive for exaltation.

Since the Prophet Joseph Smith organized the Female Relief Society of Nauvoo, Illinois on March 17, 1842 the organization has grown worldwide and has played a major role in strengthening the women of the Lord's Church. These strong and valiant women have likewise strengthened and supported the men bearing the holy priesthood in their shared task of rearing righteous families and building the kingdom of God.

In Salem, "Peg" Wilhelm, the first ward Relief Society president in the city, directed the spiritual activities of the women beginning in 1929. Sister Wilhelm served for nine years until 1938 when Bishop Don Wall called his wife Mary to serve as ward Relief Society president.



1924

The first stake Relief Society president to lead the sisters of the Church in Salem, a part of the Willamette Stake, was Margaret Reese of Corvallis. She served as president from 1953 until 1963. Margaret was a small woman with a large vision respecting the vital role of motherhood and of strengthening the women of the Church and society in general. Sister Reese’s association with the sisters in Salem ended November 3, 1963 when the Salem Stake came into existence and she no longer lived within the new stake boundaries.

Salem Stake president William Geurts called Margaret Lee as the first Relief Society president of the new Salem Stake. During the early decades of the growing Church in Salem, which included the construction of a chapel at Fifth and Madison Streets, the sisters of Relief Society were called upon to sew the draperies for the new building. At times they volunteered to labor, along with their

husbands, in various tasks to complete the building for worshipping the Lord Jesus Christ. And as written elsewhere, the Relief Society sisters worked diligently for many years to help earn money for ward and stake budgets, especially building fund budgets.

During her tenure from 1961 to 1966 Margaret Lee made the annual Relief Society homemaker's day a major community event, reaching out to women in the towns and cities, both to members of the Church and those not of our faith. She said, "Anything mothers can do to improve themselves enriches the lives of their families." Sister Lee at times called upon community experts to teach the sisters. In 1963 the theme was "Sew it Honey—Bank Your Money." Each sister was given a booklet of fabric and Elaine Carlson of the Marion County Home Extension Department gave a presentation on the new fabrics available and how caring for clothing was becoming much easier. In 1965 Eyrmina Fisher, Home Extension Agent, taught a class on "Accessories in the Home." These presentations on homemaker's day received positive publicity by the *Oregon Statesman* and the *Capital Journal*, Salem's newspapers. Announcements beforehand as well as coverage of the events included large photos and recipes that took up considerable print space each year.



Salem Stake Relief Society

In the year 1966, when Lorraine Nichols became stake Relief Society president, she continued the annual homemakers day, which she expanded with the completion of the Salem Stake Center in 1969. The *Capital Journal* reported that more than 500 woman from Salem, Monmouth, Stayton, McMinnville, Woodburn, Mollala, Canby and Newburg attended.

Beyond the homemaker's day, the Salem Stake Relief Society sponsored other events, inviting the people in the stake's communities. In March of 1970, the "Singing Mothers" of the stake presented a concert "Songs of Freedom." Sixty Relief Society members from all of the units in the stake provided a program of religious, secular, patriotic and popular songs. Directed by Barbara Bahr and accompanied by Carolyn Hunter and Marilyn Larsen, the choir also sang on numerous occasions at ward and stake events.



Stake Relief Society choir 1970

These homemaker's days and musical events were given strong support and leadership by the stake Relief Society president, Lorraine Nichols, who served forty years in Relief Society presidencies, beginning first as a counselor in the Second Ward in the late 1950's until 1963 when she became president. Lorraine was called to serve as stake Relief Society president in 1966, serving until 1973. She then served as Turner ward's Relief Society president from 1986 to 1994.

Numerous well-established Relief Society activities continued through the leadership years of Minnie Bagley who served from 1973 to 1976, Bonnie Fisher who presided from 1976 to 1979, and Donna Jorgensen who served from 1979 to 1981. Donna was followed by Margaret Steed who led until 1986. Ruth Greaves was the next president from 1986 to 1992. Linda Peterson became stake Relief Society president in 1992. Linda and her counselors began a newsletter called the "Leadership Connection." The five-page letter included announcements of events for Relief Society young single and single adult women of the stake. Editorials included encouragement to do more and to be better visiting teachers.

The paper announced the commodities then available at the Regional Cannery in St. Paul. There was also a call for crocheted Portland Temple altar covers and a schedule of temple initiatory assignments for the sisters in the stake.

In 1995 Kathy Decker and Evonne Bolton were assigned to write a drama to help the sisters laugh and look at the bright side of life. They wrote "The Funny Side of the Street." Sisters from the stake filled the stage of the cultural hall with comical acting, dancing, and singing



"The Funny Side"

In 1997 President Alan Wynn called Glenda Hawkins to serve as stake Relief Society president. Sister Hawkins and her counselors decided to change homemaker's day into a women's conference, holding the inaugural one on March 13, 1999. The goal

of the Conference was “to feed the sisters of the stake spiritually, visually, and physically.” In the years ahead these conferences included such themes as the musical program “Women at the Well.” In 2002 the theme was “Become Celestial Women” and featured Sister Sheri Dew of the Church’s General Relief Society presidency as guest speaker. It was reported that 1,100 attended. At this conference dozens of sisters shared their personally written poetry, stories and music. Service projects of assembling 300 school kits and packing the ten boxes of school books collected by the sisters highlighted the conference. Other conferences focused on the local Church artist Walter Rane, family history research, and a review of Virginia Hinckley Pearce’s book *A Heart Like His*, which was the Conference theme of 2007.



Sheri Dew with stake Relief Society leaders

Most of the conferences included workshops along with a keynote speaker. Glenda Hawkins completed her service as Stake Relief Society President in 2003 and Anni Scott received the call to lead the sisters in the Stake. Sister Scott continues to

build a strong stake leadership program following the traditions and foundation of the past. She and her counselors and board members provide leadership, training and encouragement to the ward Relief Society presidencies in the stake.

The sacred objectives of Relief Society have been accomplished as the sisters of the Salem Oregon Stake have reached out to the poor, the needy, the lonely, and those in distress not only in the stake, but worldwide through their service projects. There are thousands of untold stories that could be written about individual Relief Society sisters who have extended their hands of charity to the children of God in the communities within the Salem Oregon Stake.

Religious Education in the Salem Oregon Stake

The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church by:

- 1. Teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets.*
- 2. Teaching students by precept and example so they will be encouraged, assisted, and protected as they strive to live the gospel of Jesus Christ.*
- 3. Providing a spiritual and social climate where students can associate together.*
- 4. Preparing youth for effective Church service.*

The Department of Religious Education of The Church of Jesus Christ of Latter-day Saints began seminary classes in Salem in the fall of 1958. At that time twenty-five high school students enrolled in a combination of evening and early morning classes. These classes were organized by Willamette Stake President Ralph B. Lake under the supervision of Boyd K. Packer, Administrator for the Department. Bishop William T. Geurts instigated the classes. In the next decade these classes continued to be held at various locations near the high schools in the boundaries of the Salem Stake.



Ralph Lake

By May of 1964, there were six high school seniors who had fulfilled the requirements of four-year seminary graduates. They were Leslie Carlson, Tina Edstrom, Carol Kemner, Lauralee Laker, Cheryn Lewis, and Margaret Wall. Three year seminary

graduates were Bobbi Fredrickson, Brenda Garrett, Keith Gepner, Dennis Jackson, Charles Pederson, and Evelyn Rogers. Seminary faculty members were Barbara K. Ossmen, Donald F. Bishop and Ronald S. Jolley, who also served as the principal.

In the fall of 1967 Ronald S. Jolley, who had just graduated from Willamette University's School of Law, became the first Pacific Northwest Division Director of Seminaries and Institutes of Religion. He established and taught institute classes at Willamette University and Salem Vocational and Technical Community College, which later became Chemeketa Community College. Because



Ronald S. Jolley

of the high enrollment of nearly 200 Native-American Navajos at Chemawa Indian School in the 1960's, many of whom were LDS, Church leaders attempted to purchase land and build a seminary building near the school. However, by 1968 the idea was abandoned because land was not made available and the Navajo enrollment had declined. During this time the Jarvis family of Keizer provided some spiritual and social activities for the LDS youth of Chemawa.

During the school year of 1970-1971, in an effort to enroll additional students into seminary, the home study seminary program was established in several Salem wards and in Stayton and Monmouth with an enrollment of forty-five students. These students met monthly as a group to study the scriptures, do scripture chase, and socialize.

In the summer of 1974, Carl N. Byers and Bruce R. Rahn taught two summer institute classes. These were held in the Salem Stake Center and in the LDS meetinghouse at Fifth and Madison Streets. They taught classes entitled "Living Prophets for A Living Church" and "The Presidents of the Church."

With the growth of the Latter-day Saint population in Oregon in the 1970's, Church leaders in Salt Lake City encouraged Church Educational System (CES) Area Director Ronald Jolley to establish released-time seminaries in Oregon. These had been much more successful in Utah, Idaho and Arizona than the early morning classes and home study, but the released-time program required a law allowing students to be excused by their local board of education to attend religion classes off site from the public high schools. No such law existed in Oregon.

OREGON LEGISLATIVE ASSEMBLY--1977 Regular Session

Enrolled

Senate Bill 651

Sponsored by Senator CARLSON

CHAPTER 276

AN ACT

Relating to attendance at religious instruction; amending ORS 339.420.

Be It Enacted by the People of the State of Oregon:

Section 1. ORS 339.420 is amended to read:

339.420. Upon application of his parent or guardian, or, if the child has attained the age of majority, upon application of the child, a child attending the public school may be excused from school for periods not exceeding (120 minutes) two hours in any week for elementary pupils and five hours in any week for secondary pupils to attend weekday schools giving instruction in religion.

Passed by Senate March 11, 1977
Repassed by Senate June 2, 1977

Margaret Carlson
Secretary of Senate

Arvo E. Eide
President of Senate

Passed by House May 31, 1977
Repassed by House

Bob D. Rahn
Speaker of House

Received by Executive Department:
8:50 a.m. June 30, 1977.

Approved: 10:35 a.m. June 30, 1977.

Robert M. Rahn
Governor

Filed in Office of Secretary of State:
2:35 P.M. June 30, 1977.

James Paulsen
Secretary of State

In order to meet the legal requirements and provide released-time seminary, Ronald S. Jolley wrote Senate Bill 651 which was sponsored on the senate floor by Senator Wally Carson. This bill permitted “secondary public school pupils to be excused for not more than five hours a week for religious instruction.” The Oregon Senate passed the bill on March 11, 1977, twenty-seven to one. Jolley became a registered lobbyist and testified before several House of Representatives committees where the bill was passed forty-two to twelve. Governor Robert Straub signed the bill on June 30, 1977. Up to this time the real unsung story of seminary had been the many volunteers who showed their devotion to the gospel education of the youth by teaching home study and early morning classes. They spent long hours preparing daily gospel lessons and got out of bed in the dark, early morning hours day after day and week after week. Roxie Bybee taught early morning seminary for over twenty years. Others have continued teaching in the early morning hours where released-time is not available.



Governor Robert Straub signing SB 251

With the passing of the senate bill and the support of Salem

Stake leaders, plans were put in place to establish released-time seminars at South Salem and Sprague High Schools. The Church of Jesus Christ purchased property next to Sprague High School at 2258 Joseph Street in 1978. Ground-breaking ceremonies took place on March 3, 1979. By September of 1979 the 1,940 square foot building with one classroom and offices was completed by Glenbrook Construction at a cost of \$116,000. Richard Krikava was appointed as principal. Stake President and CES Director Ronald S. Jolley dedicated the structure on October 5, 1979. Both events were publicized in the *Oregon Statesman* newspaper.



Roxey Bybee



Richard Krikava and son at building site



Sprague seminary building

At South High School, released-time seminary began in the 1981-82 school year when CES leased a home on 1965 Church Street. In this home Ed Fisher held seminary classes until 1983 when the Church purchased the house from Church member Jerry Hays and



South Salem seminary building

made it into two classrooms and an office. With the establishment of these programs and the continuance of some early morning classes, seminary gained a solid footing in the Salem Stake. For several years CES area offices were located in the Salem Stake Center.



LDSSA missionary booth at WOU

Meanwhile, institute of religion classes continued to be held within the boundaries of the Salem Oregon Stake at Willamette University. Average enrollment was twenty-six students per semester. Instructors were Grant Fagg, W. Paul Hyde, and Dale Z. Kirby. Institute classes were started at Oregon State Penitentiary and Oregon State Correctional Institutions in 1981. Stan Nicolaysen acted as priesthood leader and Dale Z. Kirby was the institute instructor. Ed Fisher taught seminary classes at Fairview for the disabled and at Hillcrest, McLaren, the Farm Annex, and the Prigg Cottage for youth offenders of the law. He also held a class at the Oregon State School for the Blind and the Deaf.

In order to gain a more influential representation on college campus and to reach out to more of the LDS students enrolled in college, the Church Educational System established the Latter-day Saint Student Association (LDSSA) in Oregon in the mid 1980's. This priesthood-advised and student-led organization became a part of the on-campus activities already being sponsored by non-LDS clubs and groups. Through the LDSSA, the use of on-campus facilities was able to continue for the teaching of institute of religion classes on the Willamette University and Western Oregon State College (WOSC) campuses in the Salem Oregon Stake. Leaders of the LDSSA also became active participants in campus leadership and policy making organizations on campus. At WOSC, members of the LDSSA participated in service projects including organizing Christmas gift boxes for the needy in Polk County and serving as volunteer ushers at graduation and other campus events.

In September of 1989, Ronald S. Jolley, CES Area Director in the Northwest and a member of the Salem Fourth Ward, passed away. The CES Zone Leader, Bruce Lake, who spoke at Ron's

funeral Services, acknowledged Ron as “The Father of Church Education in Oregon, Washington, Alaska and British Columbia.” A choir of thirty-eight CES men sang at his funeral. Ron was succeeded by W. Paul Hyde, who retired in 1994. Carl B. Taylor of the Battlecreek Ward succeeded him and served until 2003 when he was followed by David Oldham in 2004. At that time the Oregon CES offices were moved out of the Salem Oregon Stake boundaries to the Portland institute of religion building.

In 1993, the Church Board of Education determined that personnel of CES would become responsible for advising the Latter-day Saint Student Association and all of its activities. Soon after that decision there came another administrative change respecting Latter-day Saint college students and young single adults not enrolled in college.

The administrative change brought forth a new organization called the Institute of Religion Student Council. This organization was designated to coordinate and oversee all activities of the young single adults of the Church. In the Salem Stake young single adult leaders were called and set apart by Stake President Alan R. Wynn. Dale Z. Kirby was appointed, by virtue of his CES profession, as advisor. This council held monthly planning meetings with the leaders of the young single adults in the three stakes in the greater Salem area. High counselors of the three stakes oversaw the activities sponsored by their stakes such as the annual Deschutes River rafting trip, multi-stake dances and CES firesides. The council also assisted in gathering the names of the hundreds of young single adults in the area and worked to enroll them in institute classes. This latter effort did make a major difference. The official Salem Oregon Stake CES report of the 2001-2002 school years written by Duane Grasse included the following paragraph:

Brother Dale Z. Kirby, a 38-year veteran of the Church Educational System taught at Willamette University, Chemeketa Community College, and Western Oregon University, as well as weekly evening classes at the Brush College Road Chapel in West Salem. As many as 59 Salem Stake residents, along with nearly 225 other college students and young single adults from the Greater Salem area, enrolled in one or more of these classes during the year. Brother Kirby retired from the Church Educational System on September 1, 2003. He had taught an estimated 14,000 students at two high schools and on fourteen college campuses in three states. The LDSSA continued to be the official campus organization representing the Church.



Dale Z. Kirby and institute of religion class at WOU

Four years later the 2007-08 Salem Oregon Stake CES report told of the strong gospel education program for the youth of the stake. That school year seventy-six youths attended the Sprague released-time seminary classes taught by Rick Wadsworth. At the South Salem seminary, twenty-



Duane Grasse seminary instructor

eight students enrolled in classes taught by Duane Grasse. Brother Grasse also supervised the early morning seminary classes at the Turner, Stayton, and 45th Street buildings which had thirty-one students enrolled. These were taught by devoted instructors who had been called to teach by priesthood leaders.

The two released-time seminary buildings in the stake became places of spiritual and moral refuge for the LDS students at South and Sprague High Schools. In these dedicated buildings students continue to enjoy a spiritual and social climate where gospel principals are taught and practiced.

The highlights of the seminary year are the scripture mastery event, the seminary graduation exercises, ward sacrament meetings planned and presented by the seminary student council, and the annual senior seminary barbeque. This outstanding event was first held and hosted by Bill and Pam Claussen and has been continued by succeeding stake presidents and their wives.

During the 2007-2008 school year forty-one young single adults from the stake attended Michael Moore's institute classes. Meanwhile, Mary Garlock and Debra Prychun taught fourteen students in the Adult Continuing Education classes held in the stake center.

The Single Adults

For five years (1972-1977), in response to the increasing number of single adults and a concomitant concern with addressing their needs, the Melchizedek Priesthood Mutual Improvement Association developed a uniform organization program throughout the Church. Its purposes were to identify the needs of singles, to increase awareness of their contribution to the Church, to provide program and activity suggestions, and eventually to incorporate responsibility for the singles into the Priesthood Quorums and Relief Society.

In 1961 the First Presidency established a council to correlate and unify each organization of the Church so that all parts related properly together and functioned at a high level of efficiency. Correlation harmonized gospel instruction, Church magazines, Church programs and activities and made sure all Church-sponsored events were priesthood approved and directed. Correlation was designed to decrease the demands on the members of the Church, their time, money and energy. In all of this the Brethren emphasized the “importance of the one,” sometimes referring to the single members of the Church as the “forgotten ones.” “Concern for the one” became an important guideline.

This concern for singles in the Church in the early 1970’s and the demographics of these faithful Church members caused general Church officers to focus on better assisting singles in finding a fulfilling life through the gospel of Jesus Christ and in the Church. They designated an age division of single members into groups: young single adults ages eighteen through thirty, and single adults ages thirty-one and above.

The single adults in the Salem Oregon Stake unify for many valuable activities, enjoying family home evening groups, socials, service projects, recreational events and conferences. Sometimes

several stakes join together for these activities, especially for dances and conferences.

The 2009 calendar for single adults included monthly firesides hosted by the single adults in each ward and branch of the stake. Each fireside began with a reception and refreshments followed by speakers chosen from throughout the Church in the Northwest. On the first Friday night of each month the single adults held a potluck dinner and dance. The stake single adult officers used stake funds for the main dish and provided music for the dances. Jeff Egan, Marta King and Kecia Bond served as officers with Dorson Jackson as their high council adviser. The majority of single adult activities have been held at the LDS Church meetinghouse on Boone Road South.

In addition to the Salem Oregon Stake single dances and firesides, an annual spring conference has taken place. In recent years the Salem and Keizer Stakes have joined together for this two-day event. The conference usually includes a banquet, dance, guest speakers and workshops. At times regional activities are held.

All of these priesthood-guided activities focus on the spiritual well-being of the individual single adults in the Salem Oregon Stake and are in harmony with the teachings of Elder John A. Widtsoe who wrote in 1938 that:

The conception of the Church and its responsibilities places a high valuation upon the individual. If religion must enter every concern of every person, the value of the individual must be very great. Indeed, such high valuation is a necessary conclusion from the story of life. For each member of the human race the Plan of Salvation was formulated and put into operation. Within every human breast lie germs of progress, which throughout eternal existence, may transform a mortal man into an immortal being of God-like powers. In the light of this conception, the individual rises to huge, universal proportions.

This high value placed by the Church upon the individual brought forth a new concern for each individual in the young single adult age group beginning in the last half of the nineteenth century. During these decades new emphasis was given to this age group by direction from the General Authorities. This came in part because statistical studies in the Church indicated that large numbers of young adult Latter-day Saints were not continuing to participate in the gospel once they graduated from high school, especially if they did not continue on to a university education at a Church-sponsored college or university. In the Salem Stake these statistics were comparable to the rest of the Church. As with the Church in other locations, there began to be emphasis placed on the spiritual welfare of the young single adults in the stake. Many priesthood approved and directed activities were organized for them.

In the November 1983 issue of the Salem Oregon Stake Newspaper there is an example of these activities. This issue reported on the Young Single Adult (YSA) family home evening held on October 20th of that year. The activity, held in the Sprague seminary building, was called Gospel Olympics where prizes were given to individuals who used their talents to organize potential service projects to be done by the YSA family home evening group of about fifteen individuals. The winning service project was to make preparations to visit the inmates in the East Salem Branch located in the Oregon State Correctional Institution.

Another activity reported by the newspaper was a Halloween party held in Sloan Smith's barn in West Salem. There Rhonda Brooks, Dan Williams, Janet Wolf and Cecelia Andrieu transformed the barn into an Alice in Wonderland-like setting using cobwebs, cornstalks, pumpkins and artwork. "Guests" appearing there were

a cat, a doctor, an oil sheik, a pirate, the King of Siam and other. Tony Decker spun out haunting melodies for the loud speakers to amplify throughout the barn during the evening.

An additional young single adult group, composed of those students at Willamette University who attended the Salem Fourth Ward, also met for family home evenings, Sunday dinners and some activities. The Fourth Ward bishopric called couples to give attention to, and to provide a “home away from home” opportunity for, these young single adult students. They also taught a Sunday School class for these WU students and often provided Sunday meals for the group.

Further focus was placed on the young single adult students in July of 1991. This time the focus dealt with the LDS students at Western Oregon University in Monmouth. Due to the numbers and needs of the LDS students at the university, leaders of the Salem Oregon East Stake organized the Monmouth Second Ward. Young single adult students and young single adults from the Salem Oregon East and the Salem Oregon Stake, with approval of the home ward bishops were invited to attend the Monmouth Second Ward.

With the organization of the Monmouth Second Ward and the young adult ward and stake activities in the Salem, Keizer, and Salem East Stakes, as well as the LDS Student Association (LDSSA) groups at Willamette University, Chemeketa Community College and Western Oregon University, it became important to calendar and coordinate all that was happening with this age group of Latter-day Saints. This multi-organization circumstance was not unique in the greater Salem area but was to be found in many places throughout the Church.

To meet the calendaring and coordinating of all young single adult activities in the greater Salem area, the local priesthood leaders followed the Church-wide plan and established the Institute of Religion Council (IRC). Salem Oregon Stake President Alan K. Wynn was appointed by the Area Presidency to be the priesthood leader. Dale Z. Kirby became the CES adviser to the council which met monthly. The council published a yearly calendar of events in a small booklet that was used by council members and given to all known young single adults in the tri-stake area. The booklet was designed to assist in the activation of the hundreds of young single adults in the greater Salem area who were not participating in the Church. The purposes of the activities of the IRC were spelled out in the 1991 handbooks as follows:

The activities planned by the Institute of Religion Council for 1995 are intended to provide students and non-student young single adults with opportunities for religious education, service activities, social interaction, leadership training, and spiritual growth. These activities were planned to assist local priesthood leaders in encouraging young people to serve missions and marry in the temple.

The handbook showed the many opportunities for this socially active age group. Activities included an annual Rogue River rafting trip, YSA temple day, family home evenings, dances, institute of religion classes, Church Educational System (CES) satellite firesides and LDSSA on-campus activities including campus service projects. The CES of the Oregon Northwest Area sponsored an annual two-day training conference, usually on the Oregon Coast, for the hundreds of IRC leaders in the area.

In the early months of 2006, President Neil F. Lathen and his counselors, Bradley Meek and Terry Wilder, began a process to weigh the merits of organizing a young single adult ward in the

stake. Factors in their decision included the many inactive young single adults in the stake and the travel distance to the Monmouth Second Ward where the young single adults from the Salem Stake were attending Church. They also felt that by having a branch in the stake there would be a better opportunity to assist the young single adults in their spiritual progress. Accordingly, the Young Single Adult Third Branch of the Salem Oregon Stake was organized October 31, 2006.

Attendance at this branch during the non-holiday Sundays has totaled about eighty. When students have come home from colleges and universities for the holidays and semester breaks, attendance has risen to 140. The branch has continued to share activities with the Keizer and Monmouth stake young single adults. For the New Year's Celebration of 2009, the Salem Oregon Stake sponsored a major multi-stake affair at the Courthouse Athletic Club on South Commercial Street in Salem. Almost 200 young single adults came from several Willamette Valley stakes to enjoy the affair.

Special Needs Stake Programs

“And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple” (D&C 50:42).

In recent years two special needs programs have functioned in the Salem Oregon Stake. These are the Adoption Services and the Pornography Addiction Support Group.

The Adoption Services program is directed by the regional LDS Social Services agency. A letter from the First Presidency dated 15 June 1998 stated, “When a child is conceived out of wedlock . . . and the possibility of a successful marriage is unlikely, unwed parents should be encouraged to place the child for adoption, preferably through LDS Social Services.”

To assist with this process, volunteers have been called to serve in the Salem Oregon Stake. In 2006 stake high councilor Steve Sellers called Tammy Decker Christensen to serve as a volunteer along with Kathy Paulsen. Tammy and Kathy received their training from Steve Bertoch of LDS Family Services. Their volunteer assignment was to get information out to the LDS Church members and the community in general about adoption possibilities provided by LDS Family Services. This was to be accomplished by speaking assignments, poster placement, and by handing out brochures. These sisters also assisted the LDS Services counselors with their work in general. When Kathy Paulson moved out of the stake, LDS Family Services requested that a member of the stake Relief Society presidency replace her. Becky Bolton Clawson received that appointment which included the new title of “Specialist” both for Becky and Tammy. In 2009

these sisters served with Brent Cichoski of LDS Family Services.

In December 2007, President Neil A. Lathen called Jim and Melanie Reynolds on a Church service mission to guide the Pornography Addiction Support Group in the stake. Brother and Sister Reynolds report that the group meets one evening each week in the LDS seminary building near Sprague High School to support members of the stake who are addicted to pornography. At these gatherings the powerful support of fellow Church members adds encouragement and strength to those on the way to freedom from the addiction. Jim and Melanie help those in attendance to apply the principles of the gospel of Jesus Christ to overcome their chains of addiction. This truly Christ-like service brings hope, peace and faith to those in desperate need.

Church Sports

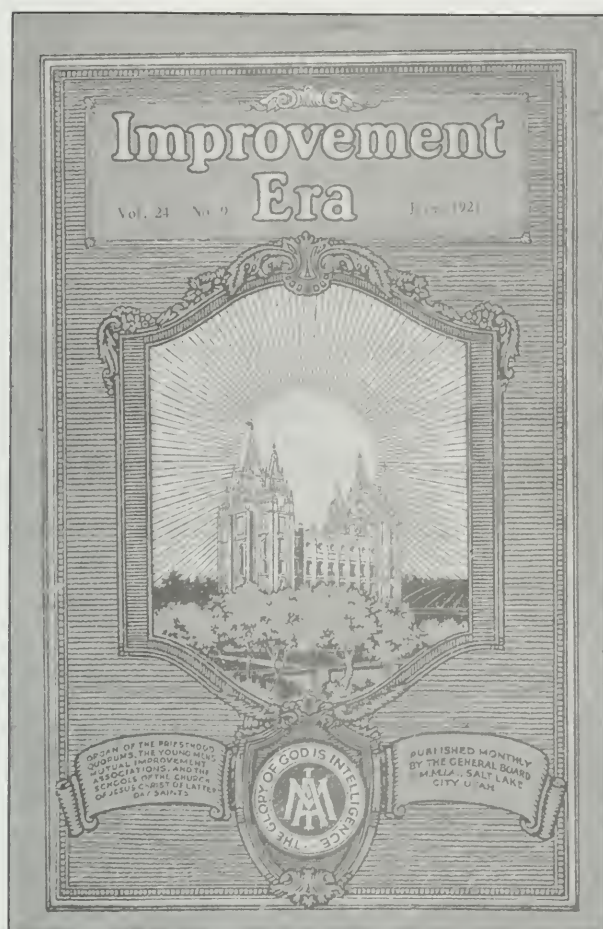
Church sport activities provide opportunities for wholesome physical activity, fellowship, and sportsmanship for members and nonmembers. Participants should strive to perform as well as possible in these activities, but the emphasis should be on participation. Priesthood leaders, sports specialists, and coaches should ensure that all team members have regular opportunities to play.

The founding leaders of the LDS Church encouraged and personally participated in physical recreation. Joseph Smith enjoyed arm wrestling and stick pulling, played in ball games and enjoyed music and drama. Brigham Young promoted physical recreation, placing an exercise gym in his home where his children could exercise. He taught that everyone should divide each day into three eight hour periods; work, sleep and recreation.

Recreational basketball organized by the Latter-day Saints began in Salt Lake City in 1906 when wards played each other. Stake tournaments began two years later. In 1919, the YMMIA officially began a competitive tournament in the Salt Lake City Eighteenth Ward. By 1929, eight Salt Lake stakes were participating. The sports program soon expanded across the United States and Canada. By 1952 there were 970 teams and in 1952, a junior division was added.

The earliest record of any organized sports in the Salem Stake was in July of 1960. At that time the Salem Ward sponsored a softball team that competed in the Salem City League. Teams they competed against included The Roseland Café, Frank's Café, Meier and Frank and Gasco.

In the August 1961 *Improvement Era*, L. E. Rytting declared the annual All-Church Priesthood Softball Tournament in Salt



Lake City “one of the world’s largest and most unusual sporting events.” The event brought sixty-four teams from the United States and Canada to compete for the first place trophy. Games were played at the Church’s George Q. Morris fourplex softball field in Salt Lake City where teams competed on the four diamonds. The home plates were back to back in the middle. During the 1921 1950’s and 1960’s The

Church of Jesus Christ of Latter-day Saints sponsored All-Church basketball, softball and volleyball tournaments for teenage boys and men up to the age of thirty. In 1957 a Catholic socialization scholar published his well known book “The Mormons.” The book was a product of his Harvard Values Study Project. In his book he called the Church sports program “spiritual recreation.”

In Salem hundreds of youths and adults have participated in Church sports. With the construction of a full-size basketball court in the recreation hall in the stake center in 1969 came basketball played according to the rules of competition. No record exists of the stake winners of the basketball competition. However many men have recorded in their minds the evenings and Saturdays

spent in brotherhood through basketball. They likewise recall with fondness stake sponsored softball leagues.

Church-wide, by 1971 there were 2,358 senior basketball teams, 2,814 junior teams and a small college division. At a tournament speech in 1966 Ezra Taft Benson of the Quorum of the Twelve said he hoped that participation in the tournament would bring joy to the players, teach them valuable lessons and help them “appreciate more fully the rich program of the Church, the purpose which is to build men and women of character and strengthen and deepen spirituality.”

In 1971, which was the year of the 49th anniversary of the All-Church basketball tournament, the Salem Fourth Ward had the great opportunity of representing the Salem Stake in the tournament. Thomas S. Marley was the player/coach of the team. Six-foot-three Richard Workman, who spent most of his life in the Fourth Ward, was the team forward. Stan Nicolaysen and Taco Bell paid for the costs of the team, provided uniforms and paid one half of their tournament and travel costs. He also fed the team and their families after the games.

In order to get to the All-Church tournament, the Fourth Ward team had to win the stake league game and then defeat the winners of the Southern Oregon/Northern California tournament and then the winner of the Portland/Southwest Washington tournaments. A Medford team won the Southern Oregon competition. A team from Portland won that tournament. The 4th Ward beat the Medford team handily and won over the Portland team by two points, a reverse score from the year before. Tom Marley scored twenty-eight points in the victory.

Going to Salt Lake City for the All-Church tournament was an

exciting adventure for the young team members and their families. Sister Myrna Marley and other sisters in the group did baptisms for the dead in the Salt Lake Temple on that trip.

In the first game of the Salt Lake tournament the Salem Fourth Ward played a tall team from San Francisco, losing to them by fifteen points. In the consolation bracket a team from Seattle defeated them in the fourth quarter by two points in the last minutes of the game.

In a 2009 interview with Tom Marley about the tournament experience, one could feel the happiness that the memories brought to the mind of this faithful Latter-day Saint.



Salem Fourth Ward at All-Church Tournament



The 1971 tournament was the last of the All-Church tournaments. By this time there had been significant Church growth worldwide. Thousands of teams played in the stake, region, division and zone tournaments. The financial costs of travel and accommodations as well as

the commitment of time to travel and play became prohibitive. Church leaders decided that the Church sports program would change from All-Church tournaments to more limited area tournaments. This would foster more local participation and reduce the high costs of the All-Church tournaments.

Since 1971, basketball has continued to be the most popular Church sport in the Salem Stake. In 1981, the stake sponsored a Young Women's Basketball Tournament. The April, 1983 Salem Oregon Stake Newspaper included a report on stake basketball.

Division winners: Winner of the Young Women's Division was the Salem Second Ward; that ward also won the Adult Senior Division. Salem Fourth Ward won the Adult Men Senior Division and Salem Fifth Ward won the Young Men Division.

The Salem Second Ward went on to win the regional Tournament winning games against Newburg, Albany and Keizer. They finished as Runner-up in the Area Tournament. Team members were Shane Cook, Bob Farnsworth, Bob Olsen, Tim Garlock, Mike Hartman, Rich Puckett, Scott Cook and Tracy Husbands. Dave Davidson coached the team.

A Monmouth Ward adult seniors team coached by Bill Coutts won first place in the Monmouth City Church League in 1984. They defeated teams from seven other churches in the league.

Nine basketball teams played in the stake competition during the 2009 season. Richard Brock, the Stake Athletic Director, also oversaw co-ed volleyball matches. These were held twice a week from November to May using two nets in the stake cultural hall. Participants numbered about twenty-five each evening.

In addition to basketball and volleyball, the stake has offered a youth dodge ball activity. Held on Saturday mornings, the only time the cultural hall was available, about fifteen youth have enjoyed dodge ball competition.

During the summer months the stake has sponsored golf groups. They usually play on the first Saturdays of the month. Brother Brock arranged for a block of tee times and twelve to sixteen men usually play rounds of golf together.

This “spiritual recreation” continues to bring members of the Salem Oregon Stake together for competitive exercise and Christian fellowship.

The Stake Sunday School

Sunday School is for all Church members and interested nonmembers ages 12 and older. Its purposes are to:

1. *Teach the gospel of Jesus Christ*
2. *Strengthen individuals and families by encouraging them to study the scriptures, obey the commandments, receive the essential ordinances, and keep the associated covenants.*

After the organization of The Church of Jesus Christ of Latter-day Saints in 1830, regular general Sunday meetings were held in locations where the Church had been organized. In 1843 Joseph Smith preached to 8,000 people in a grove at one such meeting. Small groups met in homes or other halls. Meetings usually consisted of prayers, hymn singing, the sacrament and preaching. These groups were known to have met in Kirkland, Ohio; Nauvoo, Illinois; and in Great Britain.

In the spring of 1849 Richard Ballentyne, a Sunday School teacher in the Salt Lake Valley, finding no suitable place to assemble to learn the gospel, built a structure that served as his home and a Sunday School classroom. By December fifty children were meeting regularly for instruction from the scriptures.

The Deseret Sunday School Union came into existence in 1876 in an effort to unify the curriculum of the many Sunday Schools that were being held. Elder George Q. Cannon became the first general superintendent.

Just before the Deseret Sunday School Union came into existence, Elder Cannon had privately published the *Juvenile Instructor*, he being editor. After a few years the Deseret Sunday

School Union purchased the magazine, which became the official voice of Sunday School.



In 1877 Brigham Young instructed all bishoprics to attend Sunday School to administer the sacrament to all children under eight years old along with all who had been baptized.

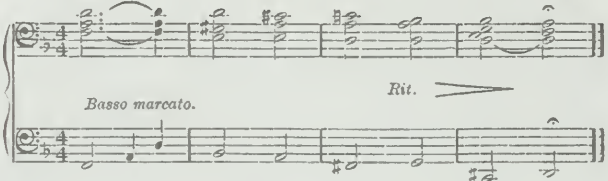
This change led to the organization of the Junior Sunday School in the 1920's. This began a period of time when the Junior Sunday School had its own opening exercises presided over by one member of the ward bishopric and one of the counselors in the Sunday School presidency.

The Aaronic Priesthood boys provided the emblems of the Sacrament to the children ages two to twelve and to their adult leaders. Adults in the ward received the sacrament both in Senior Sunday School and at the evening sacrament meeting. Senior

Sunday School's own opening exercise began with a hymn, then a prayer, hymn practice, and the traditional two-and-a-half minute talks given by two members of the Sunday School. Before the sacrament was passed to the congregation, brief prelude music set the tone for the recitation of a "sacrament gem" read from the pulpit and recited by the congregation. A few measures of postlude music followed the recitation, then came the blessing and passing of the sacrament. Following the sacrament, attendees separated into classes. At the end of classroom instruction, everyone gathered back into the chapel for a closing hymn and prayer.

Prelude

Lento ELLIS FOOTE

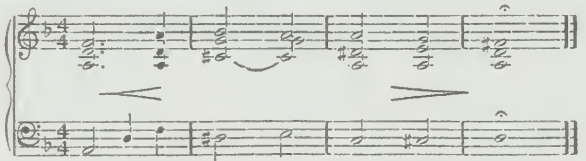


Basso marcato. *Rit.*

SACRAMENT GEM FOR AUGUST, 1936

I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee.

Postlude



RESPLENDENT DAY OF SACRAMENT

<p>We spread before the altar place These tokens of our Saviour's grace. And pray, O Father, unto Thee. That we may take them worthily. O sweet Communion, holy hour, O Day of Prayer and Peace and Power.</p>	<p>We close our eyes that sight within May search out every trace of sin, And as we ponder and review, Our Covenants with Thee renew. O sweet Communion, holy hour, O Day of Prayer and Peace and Power.</p>
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Resplendent day of Sacrament.
 'Tis thus we seal our testament,
 For as we touch and taste and live.
 We, too, remember and forgive.
 O sweet Communion, holy hour,
 O Day of Prayer and Peace and Power.
 —Bertha A. Kleinman.

Since the adult gospel doctrine classes soon became a part of the Sunday School organization, the *Juvenile Instructor* became *The Instructor*. These were the foundation principles and programs that were in place when Malcom Nichols received his call as the

first Sunday School president of the Salem Oregon Stake in January of 1961. Malcom chose as his counselors Marsden Workman and Keith Brown. The monthly *Instructor* magazine continued to be the guiding source for Sunday Schools.



During this period in Church history the stake Sunday School board, with a superintendent with two assistants, a presiding secretary, teacher trainer, library director, chorister, organist, gospel doctrine leader, missionary class leader and scripture class leader, all played an active part in training their ward counterparts. This was done in the monthly stake Sunday School faculty meetings by each department leader. Faithful ward Sunday School workers traveled long distances to better learn how to serve in their Sunday School callings.

The Stake Sunday School board also made a yearly visit to observe each ward Sunday School. A written evaluation by the stake board was then sent to the ward Sunday School faculty members.

These trips to the stake meetings by the ward Sunday School board members and by stake board members to the wards fostered a feeling of love and unity of purpose and also provided a time to share faith-promoting stories and testimonies. In the early years many meetings and classes were held in large, rented halls throughout the Salem Stake where curtains separated the groups physically, but did not separate them from the voices just through the curtain. Many gospel teaching situations were less than ideal.

In 1980 the consolidated meeting schedule changed the makeup of the Sunday School when the Primary meeting moved from a weekday after school to Sunday morning following sacrament meeting. The sacrament was now received by everyone in sacrament meeting. This change left the Sunday School with just youth and adult classes, resulting in a size reduction of the stake Sunday School board. The curriculum for both youth and adults followed a four year scripture instruction based on the standard works.

The stake leader over Sunday School had his title changed from Superintendent to President. Stake Sunday School meetings became a quarterly event and in February 2007 when the Church began world-wide satellite leadership and teacher training telecasts, stake Sunday School meetings ended. In-service for Sunday School teachers comes from Church headquarters over the Internet and is provided to teachers by the ward Sunday School presidency.

In recent years Salem Oregon Stake Sunday School presidents were Merrill Cook, Andy Helverta, and David Goodman. These

brethren make periodic visits to ward Sunday Schools to observe the teaching of the gospel of Jesus Christ. At ward conferences they teach the adult and youth Sunday School classes and visit with the ward Sunday School presidency.

Young Women

We are daughters of our Heavenly Father who loves us and we love Him. We will stand as a witness of God at all times and in all things and in all places as we strive to live the Young Women values which are: Faith, Divine Nature, Individual Worth, Knowledge, Choice and Accountability, Good Works, Integrity, and Virtue. We believe as we come to accept and act upon these values, we will be prepared to strengthen home and family, make and keep sacred covenants, receive the ordinances of the Temple and enjoy the blessings of exaltation.

Many qualified and devoted women in the Salem Stake have given their time and talents to assist the young women in the stake to understand and apply the Young Women values. This effort began with the first Young Women presidents of the stake who included Katherine Frischknecht, called in 1961, Joyce White, Sue Phair, Pat Youngberg, Mary Garlock and Sue Gray. Since 1995, presidents of the stake Young Women were Bonnie Kidd, Corinne Thomas, and Ketti Jackson.

These leaders, their counselors and others have given outstanding leadership. This leadership was evident in the high quality of activities organized and accomplished in the Stake YWMIA program.

These outstanding leaders helped the young women of the Salem Oregon Stake



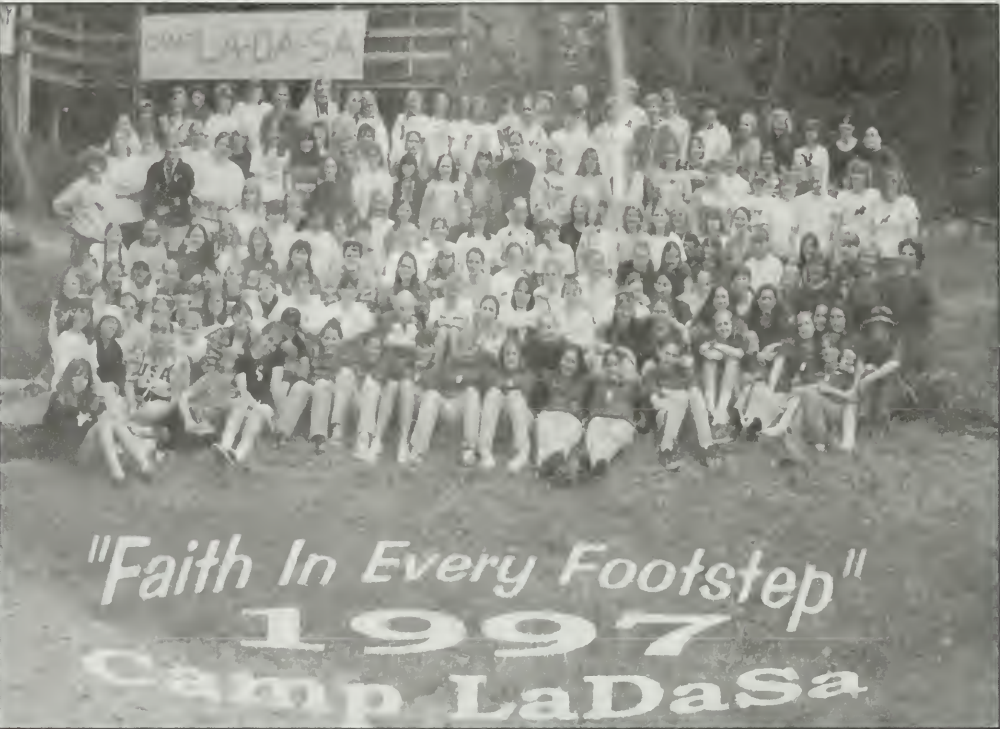
participate in a worldwide activity that included over 300,000 young women. This event took place October 11, 1986 when young women from ninety-six nations got together at a prominent place in their stake and each released a helium balloon. In the balloon was a well thought out message including their testimony of Jesus Christ, an expression of their love for God, their future hopes and any personal thoughts each desired to include. The note gave the name of the sender, her age, location, and an invitation to the finder to write or contact her. The motto of the event was, “Stand together in a great movement of truth and righteousness that will touch every continent and every shore.”



The young women in the Salem Oregon Stake released their message-carrying balloons at dawn from the steps of the Oregon State Capital building. The balloons were expected to be airborne twenty-four to thirty-six hours and were carried eastward toward the mountains of Oregon's Cascade Range.

Another prime example of these great activities has been the five-day annual girl's camp. Since 1990 these have been held primarily at two locations-- at Camp La Da Sa (Latter-day Saint) in Washougal, Washington and at Camp Killowan near Falls City, Oregon. In 2009 the camp location was Camp Angelos, near Corbett, Oregon. Under the shadow leadership of stake leaders, these outdoor experiences were planned and organized by youth leadership units made up of young women from the wards. These youth camp leaders of the first and second level usually began

their work in March. At this time they chose a theme for the year. Some of these were “Faith in Every Footstep,” “Let your Light Shine,” “Stand in Holy Places,” “Feel the Light Within,” and “Get Virtue.” The Church’s Young Women general presidency added the value of virtue in 2009.



After choosing the camp theme, the Young Women leaders plan the activities of the camp that include classes, workshops, hikes, devotionals, crafts, swimming, canoe trips, and field games. Everyone enjoys an edifying testimony meeting on the last day. The young women of the stake are always placed into units. Each group has its name printed on a colorful T-shirt. Two adult leaders oversee each unit.

The girls camp, with its large variety of purposes and activities for the girls, required the help of nearly seventy-five women that includes lifeguards, craft instructors, a kitchen crew, unit leaders, family home evening and transportation specialists and priesthood men to provide security and priesthood blessings as needed for the more than 100 Young women campers. A fireside several months after the camp strengthens these memories. Hundreds of women of all ages, many now living in many locations, remember with fondness the girls camps of the Salem Oregon Stake.

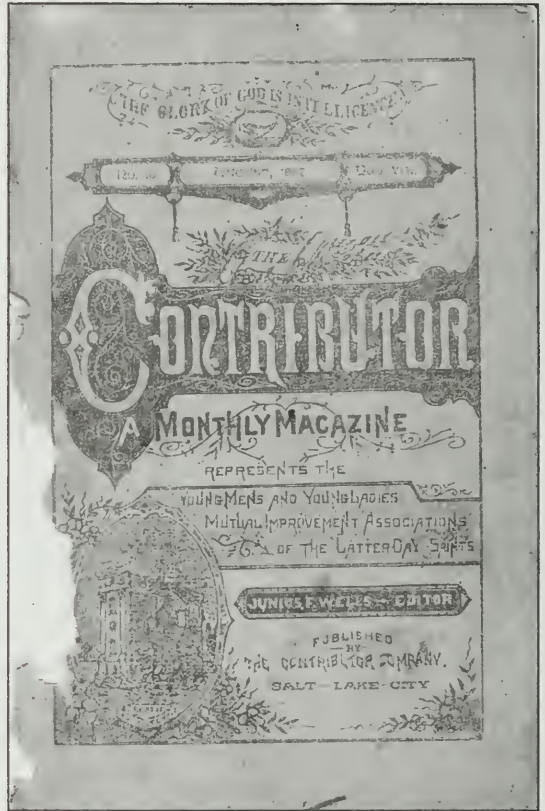
The “Beehive Event” is another activity sponsored by the stake Young Women presidency. This program is, according to Debbie Sellers, designed to welcome the Beehives into becoming a woman. This three-hour event includes classes on ethical lifestyles, proper manners, spiritual growth and modesty in dress and behavior. The program also features a fashion show emphasizing the ideals of modesty learned by the Beehives.

These excellent activities have assisted thousands of young women learn and live the values of the Young Women organization of The Church of Jesus Christ of Latter-day Saints.

Youth of the Noble Birthright

The purposes of youth conferences are to build faith in Jesus Christ, strengthen testimonies, develop talents, make new friends, and have fun with youth who share similar beliefs and standards. Youth also can learn leadership skills as they help plan and carry out youth conferences.

The youth conferences of the Salem Oregon Stake have accomplished the Church designated purposes at a high, successful level. The first record of a youth conference was in 1979. The conference was held at Camp Cascade east of Sweethome, Oregon. Brent Yorgason was the guest speaker. Brent was the author of several LDS books and touched the youth with his stories and testimony of Jesus Christ.



Contributor Magazine for Young Men and Young Ladies 1887

The first youth conference involving a Rogue River rafting trip took place in 1980. These adventuresome trips have been held every five years, thus allowing every youth the white water experience at least once during his or her youth. Debbie Sellers, who served more than ten years in the stake Young Women presidency, preserved several records of the youth conferences of the stake and provided the details of the 2004 and 2009 conferences.

Planning for a stake youth conference began in February of each year when youth and adult leaders met to determine the type of conference to be held and chose a theme and goals for the conference. The committee of youth and adult leaders then worked out the many conference details in monthly meetings.



Youth on the Rogue – “Navigating the River of Life” 2004

The most recent Rogue River conference had the themes “The River Wild-Navigating the River of Life” in 2004 and “Drift or Paddle” in 2009. Both conferences held at White Horse Camp near Merlin, Oregon followed the same basic program that included the four-hour river float trip and dinner. Next they gathered with their own wards, with the content determined by individual ward leaders. A dance that included everyone ended Friday evening’s activities. On Saturday of the 2004 conference the following workshops were conducted:

- Living Waters- A Christ-Centered Life

- Avoiding Undertow- Media and Music
- Baiting- Dress and Modesty
- How to Fish-Dating
- Reading the Rapids- Goals and Planning
- Gearing Up- Having the Right Equipment; Scriptures and For the Strength of Youth

The Conference ended with a testimony meeting. Most vehicles stopped at the ice-cream shop on Rice Hill on the return trip to Salem.

In contrast to the wet, whitewater Rogue River youth conference, several high, dry desert handcart trek conferences took place. The inaugural handcart trek occurred in 2003 in the high desert Ochoco forest near Prineville, Oregon. Due to the nature of this pioneer handcart reenactment experience, additional careful planning involving a large number of individuals was required. Records show that nearly one hundred adults assisted with the trek. Doug Wardell was in charge of the construction of the handcarts required. Also required were tents for 250 people; water and porta potties were necessary. ATV's were needed to transport trek items and some of the members of the "Mormon Battalion" rode their horses. All participants dressed as original handcart pioneers of the 1850's.

The 2003 reenactment covered parts of three days and was eight miles long. Camp activities included leather making, cattle branding, arm and leg wrestling, and a hatchet throw. Field games were red rover, sack races, tugs of war, and roll the wheel. There were demonstrations of black powder shooting, butter making,

rock throwing for accuracy, buck sawing, sling shooting and archery. Butter was churned and flat bread baked. Several women made examples of pioneer children's toys. Storytelling and singing around the campfires were memorable times. An accompanying medical doctor, medical assistant and nurse assured the physical well-being of the trekkers. A list of the support crew is below:

Support Crew:

Terry Wilder	Committee Chairman/Mormon Battalion
Lynn Howlett	Coordinator/Communication/Photography
Corinne Thomas	Coordinator/Communication/Registration
Calvin Paulsen	Trail Logistics
Randy Miller	Trail/Cart Maintenance
Duane Bergevin	Audio/Video/Generator
Loren Magnussen	Captain-Mormon Battalion/Horseman
Tony Graham	Mormon Battalion/Horseman
President Neil Lathen	Mormon Battalion
Brad Meek	Mormon Battalion
Bishop Guy Forson	Mormon Battalion/Activities
Bishop John Ballard	Doctor
Dianne Lathen	Medical Assistant
Sue Smith	Nurse (parent)
Lee Gray	Story Teller/Mountain Man
Steve Sellers	Mountain Man
Don Sellers	Mountain Man
Kyle Sellers	Mountain Man
Patriarch Richard Sellers	Speaker
Doug Wardell	Chief Cook
Tim Grenz	Assistant Cook
Wayne Sellers	Assistant Cook
Joe Willis	Assistant Cook
Shane McCuiston	Activities Leader/Transportation
	Coordinator/Keys
Phil Dean	Assistant
Dorson Jackson	Assistant
Rich Brock	Assistant

The 2008 trek had the theme "Steadfast Toward Zion." The theme was built around thoughts by Elder Joseph B. Wirthlin regarding the challenge of enduring to the end of life as a faithful

disciple of Christ. A talk by Elder Deiter F. Uchtdorf entitled “What Does it Mean to Endure to the End?” became the topic of discussion for one of the family home evenings on the trail. Music for the conference was appropriately “Press Forward Saints” and “Put Your Shoulder to the Wheel.” The “pioneers” were guided by trail master Chris Hewson. Mark Thomas captained Company A while David Ward and Loren Magnussen were the captains of Companies B and C. One hundred sixty-five youth in groups of ten made up the companies. Sheila Wettlaufer, Scott Lashmett, Mark Thomas, Dianne Lathen, Jill Laws, Dustin Sellers, Jaylynn Lyon, Dan Cook, and Chris Hewsom, all professionally trained in first aid, walked with the companies. Ham radios added to the security and safety of the trek.

Each participant in the 2008 journey received a brown trail neckerchief with an iron-on transfer depicting handcart pioneers, the year “2008” in quotation marks and the theme “Steadfast Toward Zion” along with the imprint of a handcart. Each trekker carried the name of one of the members of the 1850 handcart companies. A short, incomplete biography of that individual was to be finished by the modern pioneer who recorded his or her experiences to complete the story. Additionally everyone received a leather-covered schedule of the conference workshops and the campfire songs.



A handcart company trek

Emma Lounsbury wrote the following about her experience on the 2008 handcart reenactment trek:

The sacrifice the pioneers had to endure is unfathomable. The stories we hear about the pioneers can end up being merely that—stories. But they're more than just stories; they're real life—someone's life story. I came to better understand their sacrifice by stepping into their shoes two years ago when I participated in a two-day handcart trek for youth conference.

At the start of the conference, we were each given the name of a pioneer who had traveled across the plains and his or her story. We were assigned to a family that we would spend the next two days with on the trail. We had to rely on each other to push our handcart. If anyone was slacking, the whole group would pay the consequence. At one rough spot in the trail, our handcart broke when it hit a rock. We had to wait for a leader to come and fix the bottom of our cart which had given in. Since this was just a reenactment of the trek, we simply had someone fix up our cart and we were on our way again. I realized that had we actually been crossing the plains, we would have been stranded. Even though we did our best to reenact the trials the pioneers endured and the terrible pain they felt, I still struggle to understand their consecration. I knew that when two days were up, everything would be okay and I could return to the security of my home. The pioneers never had the luxury of such assurances.

On this trek I learned about many pioneers' personal stories and their journey became much more real to me. I learned of many families who lost fathers, mothers, and children. I learned of the physical trials they had to overcome—sickness, hunger and exhaustion. And finally I learned of their amazing faith, which has been an inspiration to me. They were so willing to follow the prophet even if doing so meant sacrificing everything they had. I am thankful for the chance I had to go to this pioneer trek. It has increased my faith in the truthfulness of the gospel and my understanding of the sacrifices that have and always will be required by the Saints of God.

Between the river rafting and handcart-centered youth conferences, the stake sponsored conferences at the Oregon Caves, at Bishop Guy Forson's ranch in Scio, at the Lake of the Woods, Detroit Lake, Foster Reservoir, and Neskowin RV Park on the central Oregon Coast.

The conference at the Oregon Caves near Grants Pass, Oregon had the theme "Feel the Light Within." The caves were

an ideal place for the youth to experience total darkness or bright light, just as they did when obedient or disobedient to gospel commandments. At the Forson ranch the conference's themes were "Rod of Iron-Hold to the Rod" and "Joseph Smith—Lack Wisdom?" At the "Hold to the Rod" conference youth participants were required to climb a muddy, slick mountain where they had to hold onto an iron rod. Those successfully making the climb were rewarded with white chocolate treats handed out by a rain-soaked President Lathen. The strong symbolism taught powerful gospel principles. President Lathen proclaimed this "his favorite youth conference."

For the 2006 youth conference the theme was "Arise and Shine Forth." After the youth met at the Salem Oregon Stake Center, they were divided into groups and assigned service projects in Salem. Participants spent from 9:00 a.m. until 3:00 p.m. serving in the community. The ten projects were:

- Lemonade stands at Fred Meyer and two Wal-Mart locations
- Played games with the children in the Salem Outreach Shelter, fed them lunch and took them to the carousel and Gilbert House
- Collected donations for the Marion Polk Food Share
- Collected food for the Salem Food Share
- Collected and delivered food for the Union Gospel Mission
- Cleaned up the grounds at the Gilbert House
- Visited the Southern Hills assisted living facility where they helped plant flower pots, serve lunch and played games with the people there
- Volunteered at the Oregon School for the Blind
- Helped prepare and deliver Meals on Wheels
- Helped clean up Bush Park
- Provided service at St. Vincent DePaul's

Debbie Sellers arranged for, organized and oversaw those many service projects. Participants wore "Helping Hands" T-shirts, acknowledging the youth members of The Church of Jesus Christ of Latter-day Saints. Following these many hours

of selfless service, the youth were transported to the unidentified Nescowin Creek RV Park for the completion of another of many outstanding conferences. Stake presidency firesides have been held later, after each youth conference. There the youth view movies of the conferences and review conference themes.

The Salem Oregon Stake Young Women and Young Men leaders provide two additional activities for the youth on a regular schedule. They are the youth dances and the Laurel/Priest activities. Youth Dances have been held on the second Saturday of each month and on New Year's Eve. In 2009 the Salem, Keizer and Dallas Oregon Stakes joined together to sponsor the dances. Usual attendance has been about 130 youth.

Twice yearly the Laurels and Priests of the stake enjoy a combined activity. In recent years they have gone bowling, played laser tag, had a game night of Wheel of Fortune and Jeopardy, played Clue, and did a corn maze at Bauman's Pumpkin farm. These multiple activities provided wholesome social opportunities for these faithful high school senior age Latter-day Saints.

Twice yearly the Salem and Keizer Oregon Stakes combine to sponsor formal dances for the youth. The first, held in the springtime, is called "The Church Prom." Formal attire is worn at this boy's choice dance. To receive a ticket from his or her bishop, each youth must commit to the dress and behavior standards of the Church. Dance goers may bring non-LDS dates who likewise commit to these standards. The stakes provide photo opportunities, outstanding decorations, and tasty refreshments.

These same gospel-based standards are present at the girl's choice "Winter Formal Dance" in December. Both of these high quality events successfully give the LDS youth the opportunity to

attend a formal dance with LDS standards, including the dance music. Alden Papritz and Makena Peacock of the Turner Ward said, “These formal dances are the most enjoyable youth activities of the year.”

In 2009 these many opportunities were provided under the capable leadership of Scott Cook and Ketti Jackson and their counselors and secretaries in the Young Men and Young Women presidencies of the stake.

Part III

PROMINENT MEMBERS OF THE SALEM OREGON STAKE



Carl N. Byers

Carl N. Byers was born 27 October 1936 in Forks, Washington. Dropping out of high school in 1954, he joined the United States Marine Corps where he served until 1958. On September 13th of that year he was baptized into The Church of Jesus Christ of Latter-day Saints. About one year later, on September 4, 1959 Carl and Joanne Elizabeth Bybee were married in the Los Angeles, California Temple. Carl graduated from Brigham Young University in August 1961 and then graduated from Boalt Hall School of Law, University of California at Berkeley in 1964. In October 1964 Carl was admitted to the Oregon State Bar and accepted the position of Assistant Attorney General for the State of Oregon where he worked in the Tax Section until 1969.

In 1969 Carl entered the private practice of law, forming a law partnership with Jim Heltzel. During private practice he drafted the payroll tax ordinance for the newly formed Tri-County Metropolitan Transportation district and helped successfully defend it in the Oregon Court of Appeals and the Oregon Supreme Court. In 1985 when Carl left private practice, the law firm was

known as Heltzel, Byers, Upjohn, Shaw, Williams and Yandell.

While in private practice Carl filed as a candidate for Judge of the Oregon Tax Court in the 1982 election. The news media initially reported Carl as the winner of the election, but when the Secretary of State determined the actual count, he lost by less than 1,500 votes state wide. However when the man elected as judge died in 1985, Governor Victor G. Atiyah appointed Carl to fill the vacancy on March 6, 1985. When the general election of 1986 came along, Carl successfully ran for the office of Judge of the Oregon Tax Court. He was re-elected in both 1992 and 1998.

During his tenure Judge Byers supervised the creation of the Magistrate Division of the Tax court. This included working with the legislature, forming the rules for the court, hiring court personnel and creating new facilities for the court. He also ruled on a number of Measure 5 cases and other cases interpreting the constitution of Oregon. He served as President of the National Conference of State Tax Judges. After serving sixteen years as Oregon's Tax Court Judge, Carl retired on 1 April 2001. From April 2001 until May 2002, he served as a Senior Judge for the State of Oregon which included serving as a circuit court judge pro tem and as a court of appeals judge pro tem.

In the community, Carl was one of the founding directors of the Salem City Club and served as president of the club in 1972-1973. He was also one of the founding directors and president of the Willamette Valley Estate Planning Council; one of the founding directors of the Salem Library Foundation and was active in the Boy Scouts of America and the Salem Family YMCA.

Carl's long-time devoted service to the Lord in The Church of Jesus Christ of Latter-day Saints can be seen in the many

callings he held: ward and stake YM president, high council, high priest group leader, Scoutmaster, explorer adviser, counselor in a bishopric, bishop, counselor in a stake presidency, Primary teacher, teacher improvement instructor, and director of a family history center. He taught early morning seminary for three years and supervised the stake early morning seminaries for four years.

Joanne and Carl have served two full-time senior missions: first in the New Zealand Auckland Mission as welfare missionaries and second in the England Birmingham Mission as proselyting missionaries.

Carl and Joanne have five children: Barrett, Eric, Danette (Nicholes), Reynold and Aaron; and twenty-seven wonderful grandchildren.



Janet Brock Carlson

Janet Carlson was born in Grants Pass, Oregon to Howard and Ruby Brock on November 1, 1953. Janet's father worked for the Oregon and federal forest services in Grants Pass. In 1965, Janet moved to Astoria with her parents and her sister Barb, where her father taught forestry at Clatsop Community College. The family moved to Keizer in 1970 when her father worked for the Oregon Department of Education as a forestry specialist. Throughout her childhood, Janet grew to appreciate the beauty of Oregon.

Janet met Dee Kevin Carlson at McNary High School, where both graduated in 1971. Dee introduced Janet to The Church of Jesus Christ of Latter-day Saints and baptized her in 1972. Dee and Janet have three children: Erika Lynn McCauley (1979), Justin Brock (1982) and Christian David (1986). The couple began married life in Cambridge, Massachusetts where Dee attended Law School. They moved to the Portland area where Dee practiced Law and, in 1988, settled in south Salem when Dee took a position at the Oregon Department of Justice.

A summa cum laude graduate of Willamette University in political science (1971), Janet was later awarded a Master's degree in political science from Brigham Young University (1977) and a Ph.D. in special education and community resources from the University of Oregon (1997).

Janet taught French and social studies in public schools for ten years. A highlight of her teaching experience was working with junior high youth as an activities director. Since 1996, Carlson has worked as a consultant with public and non-profit organizations, specializing in children and families policy, planning and evaluation. From 1989-1991, she worked for the State of Oregon as a budget analyst, fiscal manager, and regional coordination. Janet served as committee administrator during the 1997 and 1999 legislative sessions and was elected in November 2000 to serve in the Oregon House of Representatives. In November 2002, Carlson was elected Marion County Commissioner and is currently in her second term (2007 to 2011).

Community Service

- Youth Impact; board of directors, treasurer (2008-present)
- Marion County Reentry Initiative; facilitator, volunteer (2007-present)
- Volunteer & Mentor Center Steering Committee, facilitator (2007-2008)
- *How Are the Children?* Producer and co-host of public affairs television program (2005-2008)
- Guido Caldarazzo Methamphetamine Task Force & Barrier Busters team (2005-2008)

-
- Marion County Fair Board; treasurer, member, liaison (2004-present)
 - Marion County Board of Commissioners (2003-present)
 - Association of Oregon Counties; board & legislative committee, steering committee chair (2003- present); second vice-president (2009)
 - Children of Incarcerated Parents Initiative; champion and committee member (2003-2007)
 - Marion County Children & Families Commission; co-chair (2005), member (2003-2005, 2009-present)
 - Mid-Valley Behavioral Care Network; board of directors, chair, vice-chair (2003-present)
 - Salem-Keizer School District Community Involvement Advisory Committee; chair and member (2002-2005)
 - Governor's Task Force on the Future of Seniors and Persons with Disabilities (2002-2003)
 - Oregon Commission on Black Affairs (2002-2003)
 - State Interagency Coordinating Council for Early Intervention and Early Childhood Special Education (2001-2003)
 - Oregon State Representative (2001-2002)
 - State Commission on Children and Families (2001-2002)
 - City of Salem Social Services Advisory Board (1999-2001)
 - Public School teacher, Oregon and Utah (1975-1977, 1981-1989)



Tim A. Grenz

Tim A. Grenz was born in Salem, Oregon on June 30, 1953, the second child of Jack and Pat Grenz. During this time they lived on the family farm in Jefferson, Oregon that had been homesteaded by their ancestors in 1892. The Grenz family moved to Salem in 1958, then to Clackamas County, Oregon in 1964. Tim's older sister, Lynn Grenz Snodgrass, later served as speaker of the Oregon House of Representatives.

Tim met Cynthia Lynn Williams in 1975; they married a year later. That same year Tim began some dental equipment and supply companies, which he owned and operated. In 1977, Tim joined The Church of Jesus Christ of Latter-day Saints. Tim and Cindy were sealed in the Salt Lake Temple in 1978.

Tim became involved in community service in 1993 when he served as chairman of the Local School Advisory Committee (LSAC) at Sprague High School. In that position he was successful in changing the daily school class schedule from a six period day to a rolling block schedule. This change allowed the

nearly 100 LDS students at Sprague to enroll in released- time seminary while still being able to take other quality elective classes. This successful effort made a major difference in the secular and spiritual education of the nearly 100 LDS youth at Sprague High School and has enabled the Church to make better use of the seminary building that has been next to Sprague High School since 1979. Tim served as LSAC Chairman until 1995.

Following a successful experience with the Salem city government officials in connection with the building of the Battlecreek LDS meetinghouse, Tim decided to run for the position of Salem City Councilman in Ward 4. He was successfully elected in 1996 and served for four years. He served on the following committees:

1996-1999 Salem Budget Committee; co-chairman (1999)

1997-1999 Legislative Sub-Committee

1998-1999 MWAT (Regional Oregon Department of
Transportation Committee)

1998-1999 Marion County/City of Salem IT Committee

1998 Salem Keizer School District School
Improvement Bond Committee

1998 State of Oregon Department of Corrections
Prison Site Committee

Brother Grenz' Church service includes being a second counselor to Bishop James Sears in the Salem Fifth Ward bishopric, a member of the Salem Oregon Stake high council, executive secretary to Stake President Allen Papworth and member of the bishopric and High Priest group leadership in the Battlecreek

Ward.

Tim and Cindy have 5 children: Carrie (1978), Brad (1980), Lindsey (1983), Ashley (1987), and Melanie (1992). The family has spent all but one year of their lives in the Salem area.



A. Laurence Lyon

A. Laurence Lyon was born February 17, 1934 in Rotterdam, Holland while his father, T. Edgar Lyon, a well known LDS Church historian, presided over the Netherlands Mission. Laurence grew up in Salt Lake City where he studied piano and violin. At the age of twelve he composed his first music. He became the ward organist at the age of sixteen after only one lesson.

When Laurence turned twenty, he returned to Holland as a missionary. When the Swiss Temple was dedicated in 1955, he led a Netherlands Mission Choir that sang at the dedication services in Zollikofen, Switzerland. Laurie, as he became known by, continued his involvement with temple dedications later in life. In November of 1964, his arrangement of "The Morning Breaks" was sung at the Oakland California Temple dedication. In November of 1980 he directed a chorus at the dedication of the Seattle Washington Temple and in August of 1989 he led a choir at the ceremony for laying the cornerstone at the Portland, Oregon Temple.

After completing a Bachelors Degree in 1958 and a Masters Degree in Music Composition in 1960 from the University of Utah, studying composition under Leroy J. Robertson, A. Laurence Lyon graduated from Eastman School of Music in 1964 with a PhD in music composition under Bernard Rogers and Wayne Barlow. Following his graduation Laurence began his professional career in the Ogden Utah School District where he taught orchestral strings. In 1967 he joined the faculty at Oregon College of Education (later renamed Western Oregon University) as an Assistant Professor of Music. He eventually achieved the rank of full Professor of Music over his thirty year career at the institution.

From an article in the *Church News* of June 6, 1998 written by Dale Z. Kirby comes the following:

According to Brother Lyon, his greatest spiritual experience with sacred music came with his "Consolation-I Am a Child of God." President Spencer W. Kimball requested that the Mormon Tabernacle Choir Director Jerold D. Ottley have the choir sing, "I am a Child of God." Brother Ottley felt there should be some adult message to it before it could be presented to the choir's Sunday listeners. He requested that Brother Lyon rework the hymn. Brother Lyon asked his colleague and good friend and fellow Church member, Lloyd Hanson, to help shape the text and add some additional inspiring verses with an adult audience in mind. Their combined work was read through and accepted by the choir during one of the 1977 summer rehearsals. The work was refined over the next months and performed by the Tabernacle Choir on the March 7, 1978, "Music and the Spoken Word" broadcast.

Attending the broadcast were a group of clergy from the world's churches who had been at BYU attending a symposium on the nature of God. During the performance, many of these Church leaders wept openly as they heard the words of the hymn. Afterward, the representative of the Greek Orthodox Church said, "I have learned more about God from the song than during this entire week at the symposium and throughout my entire life."

Laurence gives Lloyd Hanson much credit for his own success. He said,

“Lloyd Hanson is the most effective and sensitive writer of hymn texts and lyrics of our time.”

Brother Lyon said he has had to stretch his talents to match Brother Hanson’s ability in the use of the English language in sacred lyrics.

Brother Lyon, who served on the Church Music Committee from 1985-1993, helped develop the Church’s basic music course in an attempt to improve the sacred music of Church gatherings.

Over the course of his extraordinary career, the composer has sought to serve the Lord and His Church through music. “These acts of service have brought many blessings,” he said.

He was winner of the ASCAP Standard Music Award in Composition each year since 1986.

Over 200 compositions and arrangements of A. Laurence Lyon, including works for chorus, piano, voice, strings and orchestra, are still in print. Over 350,000 copies of his music have been sold commercially.

Two of Lyon’s hymns, “Each Life that Touches Ours For Good,” and “Saints, Behold How Great Jehovah,” are included in the 1985 LDS Church Hymnal. Of his seven songs for children in the *Children’s Songbook*, most have a pioneer theme.

His choral and organ compositions continue to be a frequent feature of the Sunday morning Mormon Tabernacle Choir CBS radio and television broadcast, with over 120 performances of his music since 1975. Through this medium his music continues to be heard over and over throughout the world.

More than thirty of Laurie’s compositions found their way onto commercial recordings. The Mormon Tabernacle Choir recorded Lyon’s setting of “Simple Gifts” on the London-Decca album, “Songs from the American Heartland” and his hymn,

“Each Life That Touches Ours for Good,” are on the TELARC album “Amazing Grace.”

Lyon’s oratorio, “Visions of Light and Truth,” was commissioned by BYU Idaho’s combined choir and orchestra. It was performed ten times in Utah, Idaho, Arizona, and Nevada and has since been recorded for CD sales and television broadcasts. After hearing the oratorio, President Gordon B. Hinckley sent him a letter of congratulation.

His choral setting of “Consider the Lilies” secured the top choral sales position for Jackman Music Corporation each year from 1996-2001. In 2003, it was the title-track on the Mormon Tabernacle choir’s album release, selling over 106,000 copies.

Laurence Lyon served on the Sunday School General Board of The Church of Jesus Christ of Latter-day Saints in 1964 and on the General Church Music Committee from 1985 to 1993. He retired as Professor of Music at Western Oregon University, Monmouth, Oregon in 1997.

Dr. Lyon has achieved much acclaim as composer and arranger for the music in the Rainbow Tones Series, basic method for V-I-P Strings, a system for teaching young students to play string instruments.

Laurence Lyon and his wife Donna are the parents of four married children. They have thirteen grandchildren and they moved to Salt Lake City, Utah in 2001.

After serving as a senior missionary with his wife in Osorno, Chile where he became ill, they completed their mission in Salt Lake City where Dr. Laurence Lyon passed away November 8, 2006.

On July 5, 2007, his faithful wife Donna returned to Monmouth, Oregon and participated as accompanist in a memorial concert for A. Laurence Lyon. Held in the Monmouth LDS Stake Center, the concert brought nearly 500 Church members, students, and musicians to honor the life and amazing accomplishments of this gifted musician.



Ewan Harbrecht Mitton

Ewan Harbrecht Mitton, together with her husband George and their children, lived in Salem Stake from 1961 to 1988. Before coming to Oregon, she had a career as a concert and operatic soprano.

Ewan was born in California and received her musical training in Los Angeles, Milan, London, Paris and New York. Her principal teacher was noted soprano of the Metropolitan Opera, Ruth Miller Chamlee of Hollywood, California. Her technique reflects the Bel Canto method of singing which derives from Giovanni Sbriglia. She was a child prodigy and began professional singing at the age of twelve. She studied and performed opera at Stanford University under the direction of Jan Popper and toured Northern California with his opera company, singing leading roles. At the University of Southern California she sang numerous operatic roles both on stage and on television under direction of Carl Ebert and Wolfgang Martin. She participated in the "Spotlight on Opera" television series. She had an extensive career in concert recitals and opera. She made her European debut at the Teatro Nuovo in Milan and

then sang six years under Columbia Artists Management of New York, performing solo recitals in many parts of the United States and Canada. She was featured soloist with the Mormon Tabernacle Choir during the Choir's first tour of Europe in 1955. She has sung as soloist with several noted symphony orchestras, including the Los Angeles Philharmonic, the Boston Symphony under Koussevitzky and Bernstein; the Hollywood Bowl Symphony under Antal Dorati; the Oregon Symphony, the Seattle Symphony and the Utah Symphony under the direction of Maestro Abravanel. Her operatic appearances included performances at Julliard, the Tanglewood Berkshire Festival, and the New England Opera. She had the opportunity to sing the leading roles in premiere performances of Jacques Ibert's "Le Roi D'Yvetot," "Stravinsky's "Les Noces," and Benjamin Britten's "Albert Herring" under the supervision and direction of these noted composers.

Ewan met George L. Mitton in New York where he was studying at Columbia University. They were married in 1957 in the Salt Lake Temple by President David O. McKay. After having two children (Elizabeth and David) born in New York, they moved to Salem, Oregon where George worked in the State government. Their two other children, John and Esther, were born in Salem.

Ewan served the Church in many callings. As stake music chairman with A. Laurence Lyon and Stake President William T. Geurts, they arranged for the pipe organ to be purchased and installed in the Lone Oak Chapel. For several years she served as organist in the Salem Fourth Ward. When President Geurts was released after several years, Dr. Lyon composed a special musical solo to be sung at that occasion—"How Blessed are They Who Keep the Commandments of God." Ewan sang the premier of the song, which is still published. She also was instrumental in

organizing a large chorus of "Singing Mothers" who performed for many Church functions.

On April 24, 1965, she gave a special concert at the Willamette University auditorium and raised over a thousand dollars for the building fund for the Lone Oak Chapel. As Relief Society president, the ward had many part-member and inactive member families. Sister Mitton assigned special "friendship sisters" to these families and, with the instruction of the missionaries in "family gatherings," the sisters were helpful in bringing many of these families back into the Church.

She was assistant professor of music at Western Oregon State College for twenty-four years, and served as director of the opera workshop. As vocal teacher there, she gave yearly concerts, sang in faculty recitals, presented students in concert as well as operas, and still gave some concerts in the Northwest for Columbia Artists Management. One was a concert in Lebanon, Oregon, where twenty years before she had opened their concert series and was invited back to sing a concert again in their celebration of their series. During this time, while teaching full time at the College, she sang the roles of Micaela in "Carmen," Rosalina in "Die Fledermaus," Mimi in "La Boheme," and Gilda in "Rigoletto" with the Portland Opera Company. She sang the role of Marcelline in "Fidelio" in both the Portland and Seattle Opera companies. She also taught voice and string classes in her Salem studio at home. She had over thirty string students ranging in ages from five to fifteen. They gave many concerts in the community for clubs and rest centers.

After their four children grew up and married and all lived in Utah, George and Ewan retired and moved to Provo, Utah in 1988. She taught voice at Brigham Young University for one

year, and has maintained a private vocal studio, assisting many local singers to develop their skills and further their musical careers. Active in promoting music in the community in any way she can, she served as Utah Governor of the National Association of Teachers in Singing (NATS), helping extend that organization to serve vocal teachers throughout Utah. She is active in organizing and performing Church music. She assisted with a production of Opera West in Provo, and served for several years as President and singer in the Ralph Woodward Chorale. In 1997, she was the moving force and founder in the organization of the Utah Lyric Opera Society which is affording Utah singers an opportunity to perform and to share their talents. Since then they have performed numerous productions from opera, operetta and Broadway musicals. In recognition of her efforts to encourage musical artists locally, the Provo, Utah Arts Council awarded her the National Music Week Award in 1998. She lives in Provo with her husband George Mitton. They have four children and twenty grandchildren, most of whom live in Utah.



Walter E. Myers

Walter Myers was born to Walter and Jane Myers in Warren, Ohio, where he lived until he was ten. As a boy, Walt remembers hearing the story of the seagulls destroying the crickets for the Mormon settlers in Utah. Later, his family moved to Pennsylvania where he graduated from high school. During this time Walter served as an altar boy in the Catholic Church. After high school Walter attended Moorehead College in West Virginia. Next he completed a Bachelor of Science degree at the University of Nevada in Las Vegas in Sociology. He also graduated from the FBI National Academy.

While In Las Vegas he met Cindy. Their courtship led them to marriage at the Little Church of the West on the Las Vegas strip. After a few years and three children later, they wanted to find a church to attend so Walt and Cindy decided that she should attend Catechism classes to become familiar with the doctrines of Catholicism. The priest who taught her smoked and Cindy wondered about having him as an example for her children.

These doubts let Walt and Cindy into a search for a suitable church in which they could raise their family. They attended several different denominations. Some good Latter-day Saint neighbors with whom they had social contact encouraged them to “not forget the Mormon Church” in their search. After attending The Church of Jesus Christ of Latter-day Saints and having many gospel discussions over a three to four year period, Walter and Cindy joined the Church.

One year after Walt and Cindy were baptized, their three children, Jaymie, Walter Eric, and Dan were sealed to them in the St. George, Utah temple. Jon and David were later born under the covenant and Brian was sealed to them in 1992.

Walter E. Myers began his career in law enforcement in 1971 in the City of Las Vegas as a patrol officer. In that position he worked as a beat cop and learned how to work with community members to keep neighborhoods safe. He was promoted to Sergeant in 1978, then Lieutenant in 1981, on to Captain in 1984, and Deputy Chief in 1988. He was assigned to an area that had the highest crime rate in the Las Vegas Valley. To solve this problem, Walt carefully trained his officers in policing skills, causing a dramatic drop in crime.

On November 13, 1995, Walt accepted the job of Chief of Police with the City of Salem, Oregon. Walt, his wife Cindy and their six children moved to Salem from Las Vegas. During his tenure he raised the bar for community outreach and connected with the citizens of Salem. He embraced the concept of community policing and set into motion a dedicated community-wide effort which severely curbed crime. Walt spread his wisdom and knowledge to many people over the years and was involved in

numerous committees and boards. These included:

- Chairman of Governor's Statewide Task Force on Meth
- Chairman of Marion County Gang and Narcotic Enforcement Team
- Co-Chairman Governor's Community Relations Committee
- Board Member-Oregon Association of Chiefs of Police
- Member Intervention Association of Chiefs of Police
- Executive Board Member of Boys and Girls Club
- Executive Board Member of Family Building Blocks
- District Commissioner of Boy Scouts of America

As the Chief of Police in Salem, Walter was well respected and well-known as a gifted speaker. During this time he also served in many Church callings and was the bishop of the Pringle Ward for five years.

Walt and Cindy especially loved the Willamette Valley for its clean water, clean air and streets free of traffic congestion. Walt retired in 2005 after almost ten years of service to the City of Salem. Following retirement from Salem's police department Walt became Manager of Security and Safety at the Salem Hospital.



Malcom C. Nichols Jr.

A service lifestyle had already become the norm for Malcom Nichols before the little family settled in Salem fifty-five years ago. Malcom relates that his calling to serve a mission by Heber J. Grant for two-and-a-half years in the Spanish American Mission “was a wake up call” to strengthen his testimony. Other callings of hard work have challenged him as a young president of the Kellogg Idaho Branch, the Missoula Montana Branch, and counselor in the Missoula district presidency.

After military service, he graduated from Ricks College (then a four-year college). A charming, gifted young lady and a graduate of Utah State, Lorraine Cunningham, captured his attention. They were married 5 July 1946 in the Idaho Falls temple. His career took another jump when he graduated from Schiff Scout Reservation in Mendham, New Jersey and became a district Scout executive. He served in the Idaho Panhandle council and the Western Montana council prior to accepting a position with the Cascade Area council and moving to Salem, Oregon.

During his ten years in the old Willamette Stake, Malcom's first assignment was president of the Dallas Oregon Branch, which required considerable dedication and sacrifice. The branch met in the basement of the City Library. Later, as secretary of the 434th Quorum of Seventy, he operated the first Seventy's Bookstore from his home, serving Church members in the entire Willamette Valley. Malcom next served as the stake Sunday School superintendent, then Scout chairman, while supporting his wife in her callings as a mother, stake organist and ward and stake Relief Society president.

Malcom Nichols was ordained a High Priest by Elder Howard W. Hunter and was called to serve on the high council when the Salem Stake was reorganized on 3 November 1963. This calling continued over ten years, under President William T. Geurtz and President Ronald S. Jolley.

He was set apart as a worker in the Seattle Temple 10 March 1985 by President Royden Derek. After serving as Portland Temple open house guides for that temple's open house, both Malcom and Lorraine were set apart as temple ordinance workers 15 January 1989 by the first president of the Portland Temple, Ted Perry. Thus they transferred their temple callings to the Portland Temple after it was dedicated and continued to serve there weekly until 2007.

Malcom has served on several community committees and boards, including the Oregon Society of Mayflower Descendants and CEO of Onico Corporation Investments, and was a partner in Summers & Nichols Real Estate.

Brother Nichols' work with the youth over many years is unparalleled. His interest in encouraging young men to achieve

high goals has never ceased. In 2003, he completed a research project contacting nearly four hundred young men that had earned the Eagle Scout Award since the Salem stake was organized in 1963. In 2003, President Thomas S. Monson commended him for his Scouting service. He wrote, "Brother Nichols, congratulations to you on the service you have given to Scouting throughout your life. I pray that our Heavenly Father will continue to bless you and your family in your Scouting activities and in all that you do." Neil F. Lathen also acknowledged his dedicated service to the Salem Stake: "I wanted to personally thank you on behalf of the Salem Oregon Stake for all the great service you and your wife Lorraine have done for the Stake throughout your years of service."

Celebrated as a basketball star, Malcom has played pickup games around the world, from Germany to Hawaii, New York to California, and Mexico to Alaska, spreading the gospel wherever he went. At age eighty-one he served on the annual Salem "Hoopla" staff.

In 1990, President Allen R. Papworth set him apart as Salem Hospital area coordinator, overseeing the LDS Chaplains' daily visiting program. He continues to coordinate this service for Church members receiving medical treatments. After residing in the Turner Ward nearly twenty-five years, where they both served in various callings including High Priest group leader while Lorraine served again as Relief Society president for six years, they moved into Battlecreek Ward. At age eighty-seven he was called by President Neil F. Lathen to be the High Priest group leader of his new ward. His response was, "I am old; I am Moses." President Lathen said, "Yes, but Moses got some help." Three great high priests were called to help Malcom and together

they have served as a terrific team. In addition, Brother Nichols has served in the stake family history name extraction program.

Malcom provides a monthly luncheon at a buffet restaurant for the young members of the stake preparing for missions. This keeps him young in mind and heart. He strengthens others with his powerful testimony and example of Christlike service. When these young people receive their mission calls, Malcom keeps in touch with them as they serve across the globe. He has served as a home teacher since age seventeen in Rexburg First Ward, teaching and assisting families in need as a teenager.

Brother and Sister Nichols' main focus continues to be their three children, Rodney, Pamela, and Lori, their eight grandchildren and eight great-grandchildren. They try to be present at all of the important occasions in the lives of their posterity.



Stanley O. Nicolaysen

Stanley Orvin Nicolaysen was born November 14, 1926 in Modesto, California to Theodore Laurie Nicolaysen and Mary Jane Davis. Stanley was the fourth of six children. He attended Ripon High School where he was involved in student leadership, Future Farmers of America, football, drama, and orchestra where he was first chair violinist. He was also in the Glee Club, a cappella choir, played tympani, and was the drum major for the marching band. He also played the violin in the Modesto symphony orchestra. Incidentally, one of the guest soloists with the orchestra was a teenage soprano named Ewan Harbrecht, whom he later knew in Salem as Ewan Mitton.

During World War II, Stan joined the Merchant Marine and when asked what qualifications he had, he told them he had a cooking merit badge in Boy Scouts. They made him a cook on the ship. Stanley and Edith were married on June 18, 1947 in the Salt Lake Temple. They had 8 children: Timothy Warren, Stephen Carl, Marian (Sellers), Barbara (Stevens), Geraldine (Roberts), Elaine (Miles), Duane Alan, and Karen (Baxter). He had always

wanted to be a dairyman and worked with his Dad. The next few years they spent milking cows on 150 acres of their family pastureland. The only time he took time off was to go to Scout camp, as he was the Scoutmaster. His family rented 180 acres of property some distance from their home at the site which Sam Brannon had settled many years before, naming it New Hope. The Nicolaysen family again called the site New Hope and raised crops there, with “new hope” for success.

Living on Highway 99 all of his young life, Stanley was impressed with the highway patrolmen who came to investigate the accidents which occurred in front of his house. When he saw an ad in the newspaper looking for highway patrolmen, he applied. Out of 8,000 applicants, he was ranked 216 and was hired. He entered the California Highway Patrol Academy in Sacramento on October 4, 1954 and worked for the CHP for ten years.

Shortly after moving to Manteca, California, Stanley became the ward bishop. After his release, he sold his interest in the farm and purchased a Taco Bell franchise in Salem, Oregon. In December of 1968 the family moved to Salem, where they resided in the Salem Second Ward. The restaurant opened in March of 1969. It was intended to be a small family business; however other franchises were purchased. All eight of the Nicolaysen children worked in the restaurants, working their way through college, and the boys earned money for missions there as well. He hired many LDS youth to work in his restaurants and there he fed the full-time missionaries laboring in Salem. Upon Stan’s retirement, the business was sold to the sons in the family.

After his move to Salem, Stanley soon was called to be a counselor to Bishop Richard K. Sellers in the Salem Second Ward.

Thereafter he served on the high council, helping organize some newly-formed branches in Detroit and Yamhill, where he loved to visit. In 1974, he was called to serve as branch president in the Oregon State Penitentiary. He loved this calling and served in that capacity for eight years. Many of the inmates had been members of the Church before their imprisonment, so it was such a joy for Stan to see them return to full activity in the Church, including temple attendance, after their incarceration.

In 1984 Ronald S. Jolley became a sealer in the Seattle Temple. He called Brother and Sister Nicolaysen to serve on the sealing team. They soon became ordinance workers, spending Friday and Saturday of each week serving, and then they were called to supervisory and training positions. After three and a half years of commuting, the Portland Temple opened and they were called to be trainers in the new temple. In addition to training the workers, Stanley was called to be the supervisor on the Friday evening shift.

In the mid-1980's Stanley was recruited to serve on the Executive Board of the Cascade Area council of the Boy Scouts of America in Salem and served as the council president for four years. After the local council was merged with the Portland council he was vice president for camping and properties and was on the staff three times at the National Boy Scout Jamboree. In 1989 he took his two sons, a son-in-law and five grandsons to the National Jamboree. Stanley was awarded numerous Scouting awards including the Silver Beaver, which is the highest honor given in a Scout council. In 1996, he was honored to have the Boy Scout service center in Salem named the Nicolaysen Service Center.

In September of 1993, Stanley and Edith were called to serve an eighteen-month mission in the England London South Mission. They reported to the MTC in Provo, Utah and three days later Stanley suffered a major heart attack. He had surgery and recovered in Bountiful at Marion and Dan Sellers' home. Stan was determined to serve their mission, so after one month in Bountiful, they flew to Great Britain. They served in the town of Brighton for one month and then were called to serve in the mission office. There they became busy with their responsibilities of helping with the mission automobiles and assisting with missionary transfers and housing. They also helped plan and prepare food for mission activities.

Upon their return to Oregon, Stanley and Edith were called to supervise the baptistry in the Portland Temple. In May of 1996, Stanley was called to be a sealer in the temple and was given the sealing authority in Salt Lake City by Elder James E. Faust. Stan noted that being a sealer in the temple has been a wonderfully rewarding experience. With the sealing authority, he has been honored to perform the sealing ordinance for many of his grandchildren. In November of 1998, a new president of the temple was called and Stanley was called to be the second counselor in the Portland Temple presidency and Edith was called to be a temple matron. At this writing, Stanley and Edith continue to serve in the temple twice a week, she in the sealing office and he as a sealer. They have taught temple preparation classes in Salem Fifth Ward, and Stanley served as high priest group leader as well.

In spite of having the inflammatory disease of ankylosing spondylitis the last twenty-five years, Stan has continued his faithful service to his family, the Church and the community. Besides

Church and Scouting responsibilities, Stanley does volunteer work at Wright Elementary School three days a week, helping first graders learn to read. This is one of the most rewarding things he does and he is lovingly called “Grandpa Stan” by the students and staff. Stanley and Edith have thirty-one grandchildren and forty-plus great-grandchildren.



James P. Randolph

James P. Randolph was born March 4, 1948 in Ladysmith, Rusk County, Wisconsin to Durward “Randy” and Naoma “Pat” O’Shea Randolph. He was the fourth of six children. His early life on the farm and the financial challenges of his family taught him the value of hard work and frugal living. While his father was in the Korean War, Jim lived with his mother and siblings in California. Transfers took them to Japan, San Jose, California; Colorado Springs, Colorado; and Greensboro, North Carolina where Jim graduating from high school in 1966.

After high school graduation Jim was introduced to “some Mormon Missionaries” and joined The Church of Jesus Christ of Latter-day Saints August 4, 1966. Jim later wrote:

My father in particular was opposed to my membership in the Church, and once referred to it as “the finest religion in the world based on a lie.” His advice to me when I told him I was going to be baptized in spite of his objections was. “If you do this foolish thing, I do not want to see it as a teenage fling. If you join it, you had better live it.”

While attending North Carolina State University, Jim attended the LDS seminary. There he learned about BYU and enrolled in January of 1967. In Provo he roomed with L.J. Mitchell who had introduced him to the Church and Jay Hamilton, the missionary who had baptized him. At BYU James decided to serve a mission. His call was to the Western States Mission. Following his mission Jim returned to the Greensboro, North Carolina Ward in order to see the members of the ward and thank him for their support while he served a mission. After the visit he hitchhiked to California. In the Midwest he was given a ride by Dustin Hoffman, recent star of the movie "The Graduate".

Jim spent the next few months with his parents in San Lorenzo, California when he was drafted into the U.S. Army December 9, 1969, beginning a long career with the U.S. Army. He trained in Ft. Lewis, Washington, then at Walter Reed Army Medical Center where he trained as a veterinary specialist, graduating as the honor student of his class. Next he went to Ft. Benning, Georgia to train with the scouting dogs, and then was shipped out to Long Binh, Vietnam.

While at Long Binh, now Specialist Four, James Randolph was active in the LDS Serviceman's Group serving as a district missionary in the Vietnam District of the Hong Kong Mission. As a district missionary, he taught the Gospel to his commander, Major John Boucher, and baptized him in an above-ground swimming pool on the military base.

From Vietnam, James went to a veterinary clinic assignment at the Presidio of San Francisco. While there his bishop called him to be the male leader of one of the family home evening groups for singles in the ward. Elaine Bower was the female leader. He had noticed her leading the music and had had a spiritual impression he

would marry her someday. A daily dating pattern soon developed and they married in the Oakland Temple on June 16, 1972.

Following their marriage, educational pursuits took Jim and Elaine to BYU, then Pacific University in Forest Grove, Oregon where Jim used his Health Professions Scholarship Program from the Army to become an optometrist. (By then they had four children). The scholarship included a six week military service each summer while in college, followed by three years obligation to serve on active duty in the US Army. He actually served eight years. He was commissioned a Second Lieutenant and assigned to Germany, a three year assignment for a family accompaniment tour, so he had to sign on another year. In Germany his fifth child, Lisa, was born. With a desire to provide a more settled life for the family, Doctor Randolph completed his military commitment and returned to Oregon to establish a private optometry practice in Sweet Home. While he lived in Sweet Home, his sixth child, Alena, was born. After two years he came to Salem where he purchased Pomeroy Optical in Salem.

Upon separation from the active Army in 1987 James continued in a reservist status. He became what is known as an IMA (Individual Mobilization Augmentee) reservist, and was assigned to the Army Hospital in Ft. Eustis, VA. Each year he would fly back to Virginia and serve two weeks of Active Duty time. In the fall of 1990, while serving time at Ft. Eustis, the American government became involved in what was known as Operation Desert Shield, and there was a large-scale activation of reserve soldiers to support the upcoming Operation Desert Storm. Because all activated reservists had to have a complete physical which included an eye exam, Dr. Randolph worked nearly every day from 7:00 AM until 9:00 PM to assure that those needing eye

care prior to deployment received it.

In December of 1990, James joined the Oregon Army National Guard (ORARNG). He served with the Med-Surge team under the Medical Command with the State of Oregon, and their team traveled throughout Oregon to do physicals and Soldier Readiness Programs to all units of the ORARNG.

In October of 2005, while attending an optometry conference in Portland, he received a call from Brigadier General Douglas Pritt asking him to deploy with the 41st Brigade Combat Team in Afghanistan. In answer to prayer, two doctors from Portland volunteered to cover his practice during his deployment. Prior to shipping out, Salem Oregon Stake President Neil A. Lathen set Jim apart as an LDS Group Leader.

Jim's pre-deployment training included learning to wear the personal body armor, carry a Beretta 9 mm automatic pistol and an m-4 automatic rifle; the weapons, ammo and body armor added sixty-five pounds of weight to his person.

About his yearlong deployment to Afghanistan, James Paul Randolph wrote:

I would say that my year in Afghanistan was the best of my 38 years in the Army. I was 59 years old, and knew that just a few short months after I returned home from the deployment I would turn 60 and could finally retire. I had written a list of goals to accomplish during the deployment, and because I was away from my family and loved ones for a year, I did not want the time to be wasted. I met every goal on my list and did so much more.

One highlight of the deployment was the opportunity to serve as the LDS Group Leader at Camp Phoenix, a responsibility I shared with SFC Matthew Lamb of Lebanon, OR. Our meeting attendance on a weekly basis only averaged 5-6 members, but the calling allowed me access to the names of the other members serving in the area who chose not to attend our meetings, so I sought

them out and was able to fellowship with them too. Whenever I traveled throughout the country, I let the service men and women in the areas I visited know I was LDS and would be thrilled to meet with them. Some of the small bases may only have one known LDS member, and I would seek them out. The military chaplains knew me, and directed soldiers to me.

Not content to spend my entire year sitting in Camp Phoenix, I put together a traveling eye clinic that fit into three footlockers, and I traveled throughout the country to set up eye clinics close to our troops. It was much easier for me to go to them than to have them come to me. Traveling Afghanistan put you at great risk because of IEDs (Improvised Explosive Devices) and car bombs, but I placed my trust in the Lord and tried not to think of the risks I was taking. There were several instances that tried that faith, but I was protected.

American tax dollars built four brand new hospitals for the Afghan National Army, one in Gardez, one in Kandahar, one in Heart, and one in Mazar-e Sharif. Each had an eye clinic and the clinics were equipped with modern eye lanes and equipment. However there was a problem: there was not a plan on the proper way to set up the clinics and calibrate the equipment. Additionally there were no Afghan doctors who knew how to use the equipment and do eye exams. Also, there were not many medical textbooks available to the Afghan doctors because the Taliban destroyed most medical texts and any other books that had photographs or drawings of any part of the human body.

Brother Randolph trained four Afghan doctors in the fundamentals of providing eye care, and he had his colleagues back in the USA send him as many textbooks as they could. He was thus able to provide books to each doctor he trained. He also set up an ophthalmology library at the KMTC clinic (Kabul Military Training Center) where all of the Afghan soldiers and officers trained.

Dr. Randolph wrote, “Another opportunity I took advantage of as often as I could was to go out to the villages and refugee camps

to provide care to the local residents. I would see in one clinic day more serious eye pathology than I would see in a normal year in my private practice in the USA.”

Upon his return to Salem, Lieutenant Colonel James P. Randolph served in the National Guard until his retirement in March of 2008. He has served his country for thirty-eight valiant years. He continues his private practice at Pomeroy Eyecare in Salem and also works three to four days a month out at the Oregon State Penitentiary and the Oregon State Correctional Institution.

Jim and Elaine are the parents of six children: Jeanette (Aaron Byers), Joel (Kristina Sorensen), Angelene, Brett (Pippa Barton), Lisa (Matthew Brown) and Alena. The Randolphs have sixteen grandchildren.



Walter C. Rane

Walter Rane was born in Chula Vista, California to LeGrande and Mildred Rane September 8, 1949, the second of five children. He served a mission in France for The Church of Jesus Christ of Latter-day Saints from 1968 to 1970.

Walter received his education in Los Angeles at the Art Center, College of Design. Following graduation, he moved to the East Coast and while residing in Manhattan, New York he met Linda Carlson. They were married in the Oakland California Temple on July 14, 1978. They lived in New York and Connecticut where their four sons Peter, Mark, Alexander and Drew were born.

After spending twenty-two years on the East Coast, where Walter worked as a free-lance illustrator and artist, the family moved to Oregon to be close to Linda's family. Shortly after settling in Salem, Walter was asked by personnel in the LDS Church building department to paint a picture of the resurrected Savior with Mary at the empty tomb. The Church leaders accepted the painting and placed it in the new visitor center at Winter

Quarters in Nebraska. The commission of the resurrected Savior painting led to the purchase of many more of Walter's paintings by the Church.

By 2010, the LDS Church had purchased sixty-five of Brother Rane's original paintings, all depicting scriptural themes. They have been placed in temples, meetinghouses, visitor centers, Church office buildings, in the Church Museum and in the Conference Center where they inspire 21,000 conference attendees twice each year and bring delight to the additional thousands of tourist who view the paintings. Walter's paintings are seen in the *Ensign*, the *Liahona*, the *Friend*, and in dozens of other Church publications worldwide.

Brother and Sister Rane have served in many callings while residing in the Salem Second Ward, including various positions in Primary, Cub Scouts, Young Women, Relief Society and his priesthood quorum. Walter served in his ward bishopric. Their family today consists of Peter and his wife, Brooke Baird who reside in Connecticut, Mark and his wife Katherine Dixon (and a baby on the way). They live in Minneapolis, Minnesota. Alexander attends college in Connecticut and Drew is a student at Brigham Young University.



Gordon H. Smith

Gordon H. Smith was born on May 25, 1952 in Pendleton, Oregon to Milan D. and Jessica Udall Smith, the eighth of ten children; the fifth of their five boys. At the age of two, his family moved to Washington D.C. so that his father could serve as the Executive Assistant to the Secretary of Agriculture, Ezra Taft Benson, and as the Cabinet Coordinator to the President, Dwight D. Eisenhower. With the 1960 election of John F. Kennedy, Gordon's cousin, Stewart Udall, became the US Secretary of the Interior. Gordon wrote, "It can accurately be said that I became interested in politics and contracted my first case of 'Potomac fever' in my youth. My first paid job came to me as a 12 year old, sweeping the floors and passing out campaign materials in Barry Goldwater's 1964 Presidential campaign headquarters!"

Beyond politics, his life was rather normal for a Mormon boy. His family attended the Chevy Chase Ward of the Washington D.C. stake and his father served for thirteen years as the stake president. His mother was the ward organist and the enforcer of reverence among her large brood at Church meetings. Gordon

was active in all the auxiliaries for youth and earned his Eagle Scout and Duty to God awards. After graduation from high school, he attended Brigham Young University on a basketball scholarship and played briefly on its freshman team. When he failed to advance to varsity, he said "I was cut from the team in the nicest and most fortuitous way. I was told that I would be a better missionary than a basketball star!" He was called to the New Zealand North Mission and served in the most beautiful land from 1971-1973.

Upon his release from his mission, he returned to BYU and shortly thereafter met a coed named Sharon Lankford. They were married in the Washington D.C. Temple by a dear family friend, J. William Marriott, on June 6, 1975. He writes, "We have lived happily-ever-after these past thirty-four years." Sharon taught elementary school while Gordon finished his degree in History and English. Thereafter, he graduated with Law Review honors. Smith served as a judicial clerk for the New Mexico Supreme Court and practiced law in Arizona. Over time they adopted three children, Brittany, Garrett, and Morgan and recently became grandparents for the first time to Emma Jane.

They moved to Oregon and Gordon's birthplace of Pendleton when he bought a struggling food processing plant in 1980. They have the business in their family name, Smith Frozen Foods, Inc. Today their enterprise produces 10% of the nation's frozen peas and corn. Gordon served as the Chairman of the Board of the American Frozen Food Institute in 1991.

In addition to a New Zealand mission and a temple marriage to Sharon, Brother Smith served as a bishop of the Pendleton First and Third Wards, and on the stake high council of the Walla Walla

Washington and the Washington D.C. Stakes. He presently serves on the Church public affairs council, which meets in Salt Lake City and Washington, D.C.

Gordon Smith is a member of the Bar in the legal profession, licensed to practice in New Mexico and Arizona, and is awaiting admission into the District of Columbia. Smith ran for and won a seat in the Oregon State Senate, representing northeastern Oregon in 1992 and was elected by his colleagues as President of the State Senate of Oregon in 1995. During this time Gordon and Sharon and their family were members of the Salem Fourth Ward until his election to the United States Senate in 1996. He represented the State of Oregon in that chamber for twelve years, two terms from 1997-2009. In the United States Senate he served on numerous committees, namely Foreign Relations, Energy and Natural Resources, Commerce, Finance, Indian Affairs, Rules, and Aging. Smith accomplished great good for the State of Oregon along with his fellow Senator Rod Wyden. They forged a valued friendship as they labored together. He was defeated for the third term and has returned to the practice of law with the firm of Covington & Burling, LLP, in Washington DC.

Part IV

APPENDIX

Chronological List of Stake Presidencies

1938-2010

Date	Presidency	Stake
26 June 1938	Monte Bean Clifford Neilson Elmer Stoddard	Portland Stake
3 December 1930	George Scott L.A. West Richard Stratford	Portland Stake
29 November 1951	Ralph Lake (Served 21 years) Harry Wright Hugh F. Webb	Willamette Stake
22 January 1961	Hugh Freeguard Webb Samuel H. Bailey Newell S. Fagg	Salem Stake
3 November 1963	William T. Geurts W. Lowell Brown Charles F. Foulger	Salem Stake
29 August 1971	Ronald Swapp Jolley B. Grant Fagg Richard K. Sellers Sr.	Salem Oregon Stake (stake name changed) 14 Jan. 1974
8 February 1976	Douglas K. Siebert William J. Claussen	
1 May 1977	Allan R. Papworth	
27 March 1979	W. Paul Hyde	

24 August 1980	William J. Claussen Allan R. Papworth J. Roger Peterson	Salem Oregon Stake
24 August 1984	Allan R. Papworth J. Roger Peterson Bruce A. Rafn	Salem Oregon Stake
12 September 1993	Alan K. Wynn Carl N. Byers Neil F. Lathen	Salem Oregon Stake
8 September 2002	Neil F. Lathen Bradley Meek Terry Wilder	Salem Oregon Stake

Chronological List of Branches, Branch Presidents,

Wards, Bishops and the Missions and Stakes

1938-2010

<u>Date</u>	<u>Branch or Ward</u>	<u>Presiding Officer</u>	<u>Mission or Stakes</u>
21 April 1928 1929 1934 1937	Salem Branch	President Henry Downs President Grover Greaves President A. O. Larsen President Francis Wilhelm President Arthur C. Hawkins	Northwestern States Mission Portland Stake
26 June 1938 3 December 1938	Salem Ward	Bishop Arthur C. Hawkins Bishop Don C. Wall Bishop John L. Salisbury	 Willamette Stake
1928 1 April 1938 August 1939 August 1942 August 1947 2 December 1951 1954 1961 9 June 1963	Corvallis	Branch President W. V. Halverson Presiding Elder Herman L. Thomas Branch President H. L. Thomas President Hugh F. Webb President Henry H. Rampton Bishop Henry H. Rampton Bishop N. Stanley Fagg Bishop Samuel H. Bailey Bishop Max B. Williams-Corvallis 1 st Ward Bishop W. Peter Nuffer-Corvallis 2 nd Ward	Northwestern States Mission Willamette Stake Salem Stake Into Corvallis Stake
3 November 1963			
1938 21 February 1972 8 February 1976	Yamhill	President William Johnson President Thomas Babb III Bishop Thomas Babb III	Northwestern States Mission Salem Stake Into Salem Oregon North Stake
1942 20 May 1945 1951 2 December 1951 1953 1957 22 June 1961 August 1962 3 November 1963	Albany	Dr. John Brockbank (Camp Adair group Leader) President Royal Dimick President Charles Braun President Bryant Behrmann Bishop Richard K. Sellers Bishop Robert D. Adams	Northwestern States Mission Willamette Stake Salem Stake Into Corvallis Stake
1951 1955 13 July 1975 30 November 1975 13 November 1977	Dallas	President Malcom Nichols President Leland Jones President Robert L. Burnham President Duane W. Halbleib Bishop Duane W. Halbleib	Willamette Stake Salem Stake
20 August 1980			Into Salem Oregon East Stake
17 July 1955 10 October 1960 13 May 1964 22 November 1964 1 September 1970 4 April 1973 25 August 1974 8 February 1976	Salem 1st Ward	Bishop William T. Geurts Bishop Keith Harris Bishop Melvin Olsen Bishop Melvin C. Bowcutt Bishop Robert M. Johnson Bishop Melvin R. Jarvis Bishop Garth R. Larson	 Salem Stake Salem Oregon Stake Into Salem Oregon North Stake

1952-1957	Stayton	President Sidney Humphrey	Salem Stake
1957-1958		President Lyle Coleman	
1958		President Heber C. Williams	
26 February 1961		President Joseph H. Johnson	Salem Stake
30 January 1966		Bishop W. Wells	
31 May 1970		Bishop George F. Rolfe	
5 May 1973		Bishop Leland A. Larson	
28 May 1974		Bishop Douglas K. Seibert	
20 April 1975		Bishop Wayne W. Wiseman	
1978		Bishop Galen P. Anderson	
20 August 1980			Into Salem Oregon East Stake
8 October 1980		Bishop Vance W. Fowler	Salem Oregon East Stake
28 October 1983		Bishop Al Veira	
10 September 1986		Bishop Robert R. Egbert	
7 October 1990	Salem 2nd		Into Salem Oregon Stake
9 May 1993		Bishop Roberto Gonzales	Salem Oregon Stake
18 July 1999		Bishop Guy B. Forson	
25 July 2004		Bishop Jordon Nackos	
12 July 2009		Bishop Andrew Lee Hilverda	
25 October 1955			
23 January 1961		Bishop William T. Geurts	Salem Stake
4 November 1962		Bishop Charles K. Foulger	
15 December 1963		Bishop George Mitton	
13 September 1971		Bishop Richard K. Sellers Sr.	
3 November 1973		Bishop Hal Jorgenson	
9 June 1974		Bishop Douglas K. Siebert	
17 April 1977		Bishop Allan R. Papworth	Salem Oregon Stake
17 January 1982		Bishop Eldon S. Greaves	
11 December 1983	Molalla	Bishop Richard K. Faucett	
18 December 1988		Bishop Timothy G. Garlock	
6 June 1993		Bishop Robert Gunn	
26 September 1998		Bishop Brent Barraclough	
28 September 2003		Bishop Ben Pierson	
7 November 2008		Bishop Layne Westover	
		Bishop George Demeak	
30 June 1960		President Kaye B. Nichols	Salem Stake
10 January 1967		President Harvey Hullinger	
16 January 1972		President Gary L. Chelson	Into Oregon City Stake
6 August 1960	McMinnville		
1961		President Sterling Aldridge	Salem Stake
13 February 1966		President John Gallup	
13 February 1972		President Lee. W. Dodge	
8 February 1976		President Larry R. Kohler	
			Into Salem Oregon North Stake
	Lebanon		
6 August 1961		President Albert F. Billings	
25 August 1962		President C. Wayne Wiseman	
3 November 1963		Bishop C. Wayne Wiseman	Into Corvallis Stake
6 May 1962	Monmouth		
13 February 1966		President Gary L. Huxford	Salem Stake
13 February 1972		Bishop Robert T. Ritz	
21 March 1976		Bishop Wilford G. Opager	
23 March 1980		Bishop George L. Burton	Salem Oregon Stake
21 February 1981		Bishop Michael Watkins	
11 October 1986		Bishop Robert I. Creamer	
7 September 1990		Bishop Jerry Shinkle	Into Dallas Oregon Stake

24 June 1962	Woodburn	President Quinton Dodge Bishop Quinton Dodge	Salem Stake
28 August 1966		Bishop Clifford Q. Bagley	
7 November 1971		Bishop Earl Doman	Salem Oregon Stake
14 September 1975		Bishop Jay G. Nelson	
8 February 1976			Into Salem Oregon North Stake
13 October 1963	Corvallis University	Bishop Benjamin "J" Ballard	Salem Stake
3 November 1963			Into Corvallis Stake
3 June 1964	Sweethome	President Jack E. Gourley	
25 August 1962		Bishop Jack E. Gourley	
3 November 1963			Into Corvallis Oregon Stake
18 October 1964	Canby	President John Demshaw Jr.	Salem Stake
25 April 1965		Bishop Donald L. Nuffer	
16 January 1972			Into Oregon City Stake
18 December 1966	Salem 3rd	President Leo E. Fredrickson	Salem Stake
13 February 1967		Bishop Leo E. Fredrickson	
1 September 1970		Bishop Sidney Carl Jarvis	
2 December 1973		Bishop Donald S. Brower	Salem Oregon Stake
25 August 1974		Bishop Melvin R. Jarvis	
24 May 1975		Bishop Dwight D. Butt	Into Salem Oregon North Stake
8 February 1976			
5 April 1980		S. Carl Nicholaysen	
7 September 1980			Into Salem Oregon East Stake
14 September 1969	Newberg	Everett L. Blanchard	Salem Stake
11 November 1973		Hardie R. Rollins	
8 February 1976			Into Salem Oregon North Stake
7 August 1970	Salem 4th	Bishop William J. Claussen	Salem Stake
8 December 1974		Bishop Newton W. Andrus	Salem Oregon Stake
14 November 1976		Bishop John R. Peterson	
31 August 1980		Bishop Carl N. Byers	
26 February 1984		Bishop Neil Lathen	
30 October 1988		Bishop Bradley E. Meek	
13 March 1994		Bishop Eric R. Sorenson	
18 July 1999		Bishop William Hart Laws	
18 July 2004		Bishop Glen Ingebrigtsen	
19 July 2009		Bishop Lars Olsen	
18 March 1971	Silverton	President Benare H. Workman	Corvallis Stake
25 July 1974		Bishop Donald L. Smith	
18 January 1976		Bishop Richard F. Thurman	
8 February 1976			Into Salem Oregon North Stake
9 January 1972		D. Frayne Williams	Salem Stake
28 April 1974		Harold L. Salway	Salem Oregon Stake
18 August 1974			Became Willamina Branch
2 December 1973	Keizer	Bishop Donald S. Brower	Salem Stake
8 February 1976			Into Salem Oregon North Stake
25 August 1974	West Salem	Bishop W. Paul Hyde	Salem Stake

18 June 1978 20 August 1980		Bishop Thomas S. Marley	Into Salem Oregon East Stake
17 November 1974 28 September 1975 1 February 1976 24 October 1978 10 May 1981 January 1986 7 October 1990 November 1993 4 July 1999 27 July 2004 26 July 2009	Gates Branch	President Fredrick G. Rudy President David L. Cook President Calvin G. Majors President Paul A. Spendal President Larry Rasmussen President Michael Wagner	Salem Oregon Stake
			Into Salem Oregon Stake
		President David L. Tolman President Theodore L. McKillop President Jimmy Wayne Prescott President Phillip Barth	
29 June 1975 8 February 1976	Dayton	President Darwin Boyd Fergus	Into Salem Oregon North Stake
July 1976 10 December 1978 9 August 1981 14 March 1982 12 October 1986 September 1992 7 November 1997 8 December 2002 10 November 2004 19 July 2009	Turner	President Ronald E. Phair Jr. President Virgil A. Johnson President Ted R. White Bishop Ted R. White Bishop Kent Garrett Bishop Adrian Dyer Bishop Gary S. Lakey Bishop David Orrock Bishop Bruce Jones Bishop Stephen Sellers	Salem Oregon Stake
15 August 1976 28 March 1978 20 December 1981	Seio	President Kenneth E. Lukens President Merwin L. Biggs	Salem Oregon Stake
			Branch discontinued, members attend Stayton Ward
7 October 1977 Sept 1988	Detroit	President Lloyd F. Tolman	Salem Oregon Stake Branch discontinued, members attend Gates Branch
28 August 1977 9 September 1979 8 June 1980 1 April 1984 6 December 1987 29 December 1991 October 1993 18 May 1994 13 April 1997 21 April 2002 20 October 2002 14 October 2007	Salem 5th	Bishop Dennis P. Badger Bishop Richard Krikava Bishop James E. Sears Bishop Richard B. Bolton Bishop James E. Lisle Bishop Alan K. Wynn Bishop James Bestor Bishop James M. Seott Bishop Bruce Johnson Bishop Terry Wilder Bishop Scott D. Cook Bishop Alan Robertson	Salem Oregon Stake
11 June 1978 20 August 1980	Falls City	President Arnold L. Pederson	Into Salem Oregon East Stake
18 January 1978 20 August 1980	East Salem Oregon State Penitentiary	President Stanley O. Nicholaysen	Into Salem Oregon East Stake
3 May 1979	South Salem Branch Fairview/Hillcrest	President Hal Jorgensen	Salem Oregon Stake
20 September 1979 11 November 1979		President George Ramjoue	Discontinued

7 October 1990 10 October 1990 14 September 1997 10 September 2002 22 September 2007	Four Corners	Bishop Carl Garner Bishop David Ward Bishop Kenneth Warnock Bishop Eric Coombs	Into Salem Oregon Stake
14 July 1991	Monmouth 2nd	Bishop Rodney M. Mortensen	Salem Oregon East Stake Young single adults from Salem Oregon Stake attended this ward
21 February 1994 26 January 1997 21 August 1998 30 October 2004		Bishop Gary Huxford Bishop W. Paul Hyde Bishop James Heder	Members of Salem Oregon Stake into Salem Third Branch
18 May 1994 5 December 1999 10 November 2000 4 December 2005 27 November 2010	Pringle	Bishop Cory Mullenaux Bishop Ed Davis Bishop Walt Myers Bishop Brian Haws Bishop Jeffrey S. Kelly	Salem Oregon Stake
18 May 1994 29 June 1997 25 August 2002 16 September 2007	Battle Creek	Bishop John T. Bestor Bishop Stewart Taylor Bishop John M. Ballard Bishop Brad L. Bateman	Salem Oregon Stake
31 October 2004	Salem 3rd (Young Single Adults)	President James H. Reynolds	Salem Oregon Stake
21 November 2007 21 November 2010		President William Henry Farr Jr. President Jay Short	
1 August 2004	Spanish Group (at Turner Ward)	Group Leader Oswaldo Cantarero	Salem Oregon Stake
21 February 2006 7 June 2009		Group Leader Basilio Quiroz Alan Murray became Branch President	Moved To West Salem Ward In Monmouth Stake

Former and Current Meetinghouses in the Salem Oregon Stake



Albany



Corvallis



Lebanon



5th and Madison St., Salem



Sweet Home



McMinneville



Molalla



Stayton



Woodburn



Monmouth



Canby



Newburg



Lone Oak Rd. SE., Salem



Silverton



Sheridan



Willamina



Yamhill



Keizer



West Salem



Gates



Dayton



Dallas



Lincoln City



Turner



Scio



Jefferson



Detroit



45th Ave., Salem



Battlecreek SE, Salem

Photographs of Members of Stake Units in 2010



Stayton Ward Congregation



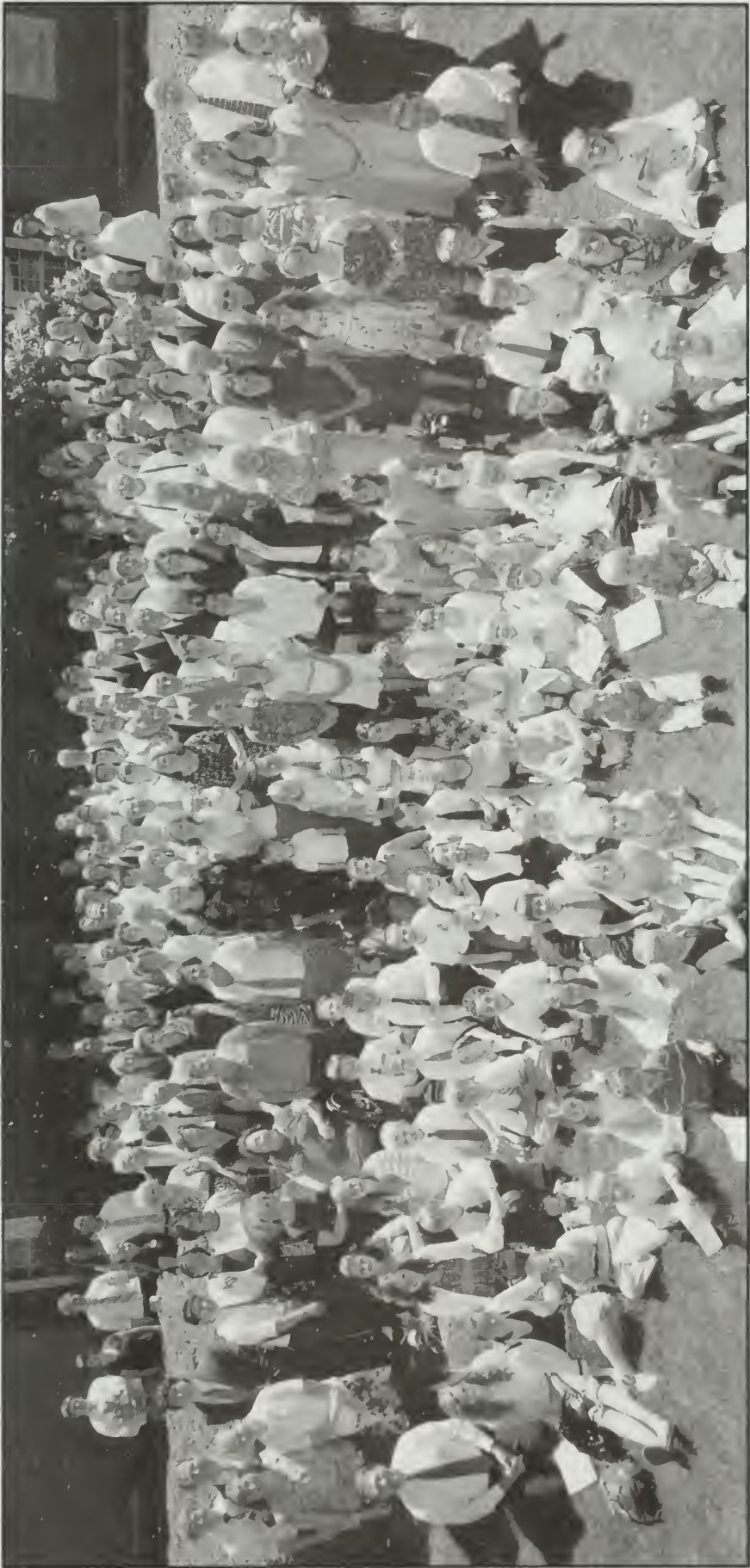
Salem Fifth Ward Congregation



Gates Branch Congregation



Four Corners Ward Congregation



Battlecreek Ward Congregation



Pringle Ward Congregation



Salem Fourth Ward Congregation



Turner Ward Congregation

Salem Third Branch Congregation





Salem Second Ward Congregation

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